



S. Gribelin fecit

An Historical
A C C O U N T
O F T H E
Heathen G O D S
A N D
H E R O E S ;
Necessary for the Understanding
of the A N C I E N T P O E T S .

B E I N G A N
Improvement of whatever has been hitherto written, by the GREEK, LATIN, FRENCH, and ENGLISH AUTHORS, upon that Subject.

By Dr. *K I N G*.

The FIFTH EDITION.

L O N D O N :

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To the REVEREND

Dr. *K N I P E*,

Master of *Westminster*-SCHOOL,

S I R,



HOUGH I have
lost my *Natural Pa-*
rents, who were most
indulgent to me, and
the great Dr. *Busby*, whose Me-
mory to me shall be for ever Sa-
A cred;

The DEDICATION.

cred; yet, I thank God, I have a Master still remaining, to whom I may pay my Duty and Acknowledgment, for the Benefits I have received by my Education. It is in some measure to express this Duty, that I lay the following Papers before you, expecting Pardon for the Faults that may be in them, from your innate Goodness, which I have so often experienced.

The Subject of the *Poetical History*, has exercised the Pens of *Clemens Alexandrinus*, *Lactantius*, *Minutius Fœlix*, *Arnobius*, *St. Austin*, and the learned Bishops *Fulgentius* and *Eustathius*; and is useful not only for the better Knowledge of the
Clas-

The DEDICATION.

Classicks, and all other polite Literature, but even of the Holy Scriptures themselves. It must be acknowledged, that the utmost End of your Instruction tends to the understanding of the Text of the Holy Bible in all the learned Languages, and the Fundamentals of our Religion, as taught in the *Catechism, Nine and Thirty Articles, and Homilies* of the Church of England; so that whosoever has had the Happiness of an Education under You at *Westminster*, must attribute it to his own Neglect, if he be not a good Christian, and consequently a loyal Subject. That by your wholesome Instructions to the young Gentlemen of this Nation, You may long contribute to

The DEDICATION.

the Good of the Church and State,
and the Honour of Her Majesty's
Royal Foundation, in which You
are so eminently placed, is the
heartly Wish of,

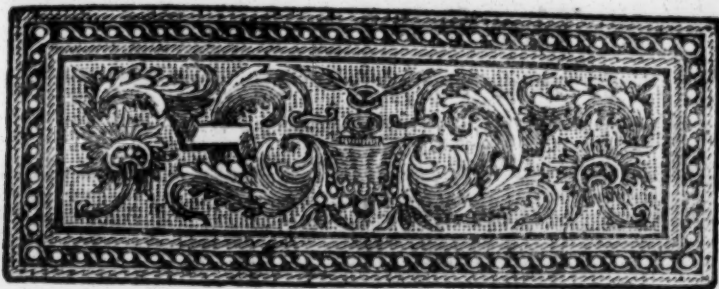
S I R,

Your most Dutiful

and Obedient Servant,

WILLIAM KING.

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T H E
P R E F A C E.



THE present History is designed to serve as an easy Introduction to the understanding of the Classicks, so that Persons who have perused this may not come unprovided to the reading of them, but may do it with some Pleasure. It is useful therefore to People who take Delight in Poetry, and the ancient Historians ; for without some such foregoing Knowledge, it is impossible they should be able to understand them, though in the most perfect Translation. There is care taken that the History

The PREFACE.

should be more complete than any yet extant, as having more Advantages, and to be likewise as perfect as the Size of the Volume would permit; Greek and Latin Words and Quotations are avoided, that so it might be fitted for all Capacities.

The Heathen Pretences to Divinity are sufficiently exposed by the Fathers, and therefore it is not to be expected that they should be confuted here, it not being the Business of the Place.

The Mythology of the Fables is the Application of them to a Divine, Moral, or Physical Sense; but in these sort of Interpretations, Authors have been so various and fanciful, and even contradictory, that it were in vain to pretend to enumerate them: But however, in the following Treatise they are not wholly neglected, and there is room left for the Ingenuity of the Readers; for it is a well-grounded Opinion of learned Men, that many Principles of Morality and Policy may be gathered from the antient Fables.

There having been above an hundred Persons of the same Name with Jupiter, who have pretended to Divinity, no wonder that the Accounts of them should be so different,
as

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as to make them, when they are applied to one, to become ridiculous; for what can be more discordant to Truth, than that the same Person should be born in several Places; and yet this, and many other things of the like kind, must be allowed in the following History. Nor must it be wondered at, considering the Uncertainty of the Fables, that what is said to have been done by one, should, in another Place be reported to have been performed by a different Person.

It is certain, that the Ancients for a great many Ages preserved the Notion of one Divinity; and this long obtained amongst the Persians; and therefore when Xerxes came into Greece, the Magi advised that the Temples and Images of the Grecian Gods should be destroyed, as not believing that the Deity could be represented or confined. So the Romans for many Years had no Images; for Numa taught 'em that God was a pure Intelligence, not born, nor subject to the View of Mortals, nor to be expressed by any human Artifice.

The Mind of Man having, through Folly, and Perverseness, and Ignorance, fallen from the Worship of the True and Only God, ran into a various Maze of Error, and through vain Fear and Superstition, framed to itself

The PREFACE.

an innumerable Company of Deities. The Devil, who took all Occasions of perverting Mankind, and improved every Method that might tend to their Destruction, succeeded most by flattering their Pride; and therefore finding in great and powerful Princes and Tyrants, an extravagant Love of Immortality, he made them persuade themselves that they might attain it by leaving behind them the Notion of their being translated into the Number of the Gods, and by setting up their Statues in Brass and Marble, most commonly much bigger than the Life, cause themselves to be adored by their Subjects.

There is no better Description of the Original, the Progress, and the Effects of Idolatry, than what is to be found in the Book of the Wisdom of Solomon, Chap. xiii. ver. 1, 2.

*“ Surely vain are all Men by Nature,
“ who are ignorant of God, and could not
“ out of the good things that are seen know
“ him that is: Neither by considering the
“ Work, did they acknowledge the Work-ma-
“ ster; but deemed either Fire, or Wind, or
“ the swift Air, or the Circle of the Stars, or the
“ violent Water, or the Lights of Heaven to
“ be their Gods, which govern the World.*

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The PREFACE.

*This seems to have been the Original of Idolatry, which afterwards came to be more gross, ver. 8. 10. “ Neither are they
“ to be pardoned, but miserable are they, and
“ in dead things is their Hopes, who called
“ them Gods, which are the works of Men’s
“ Hands, Gold and Silver, to shew Art in,
“ and Resemblance of Beasts, or a Stone
“ good for nothing, the work of an ancient
“ Hand, Chap. xiv. ver. 14, 15, 16, 17,
“ 18. For by the Vain-glory of Men they
“ entred into the World, and therefore shall
“ they shortly come to an end: For a Father
“ afflicted with untimely Mourning, when
“ he hath made an Image of his Child, soon
“ taken away, now honoured him as a God,
“ which was then a dead Man, and de-
“ livered to those that were under him, Cere-
“ monies and Sacrifices. Thus in process of
“ Time, an ungedly Custom grown strong, was
“ kept as a Law, and graven Images were
“ worshipped by the Commandments of Kings;
“ whom Men could not honour in Presence,
“ because they dwelt afar off, they took the
“ Counterseit of his Viage from far, and
“ made an express Image of a King, whom
“ they honoured, to the end, that by this their
“ forwardness, they might flatter him that
“ was absent, as if he were present. Also
“ the*

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The PREFACE.

“ the singular Diligence of the Artificer, did
“ help to set forward the Ignorant to more
“ Superstition, ver. 21. And this was an
“ occasion to deceive the World, for Men
“ serving either Calamity or Tyranny, did as-
“ cribe unto Stones and Stocks the incommuni-
“ cable Name, ver. 23, 24. Whilst they
“ slew their Children in Sacrifices, or used se-
“ cret Ceremonies, or made Revellings of
“ strange Rites; they kept neither Lives nor
“ Marriages any longer undefiled, but either
“ one slew another traiterously, or grieved him
“ by Adultery, &c. ver. 25, 26. For (ver.
“ 27.) the worshipping of Idols, not to be
“ named, is the Beginning, the Cause, and the
“ End of all Evils.

To so great Excess of Wickedness did Idola-
try bring Mankind, that Lucian, the Heathen
Satyrist, though reputed profane, and a Scoffer
of the Gods, yet is never accused of having said
more foolish or wicked things of them, though
in a different manner, than such as respected
them with the utmost Veneration.

What has been said in the Book of Wis-
dom, will be illustrated by many Particu-
lars in the following History, to which the
Reader

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The PREFACE.

Reader is desired to proceed with Candor; since the Author's Design is only the Improvement of Learning, and the Instruction of his Countrymen, in that Knowledge of Poetical History, which is necessary for them, and is here described to them in a familiar Language.



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A POETICAL
HISTORY
OF THE
Heathen GODS and
HEROES.

CHAP. I.
Of COELUS and TERRA.



COELUS, whom the *Greeks* call *Uranus*, was the Son of *Æther* and *Dies*, as *Cicero* tells us. His Wife was *Vesta* or *Terra*. *Hesiod* says, That *Uranus* was born of *Gaia*, the same as *Terra*, who brought forth *Uranus*, or the Starry Firmament, equal to her self, that she might every way be covered and surrounded by it, and that it might be a

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firm and stable Mansion for the Gods. Then she was deliver'd of *Ourea*, or the Mountains, to be Habitations for the Divine Nymphs that delight in the Woods. And lastly, she became Parent to *Pelagus*, or the Raging Sea; and perform'd all this without an Acquaintance with any Male. Afterwards she and *Ouranus* proceeded to a nuptial Union, from whence a numerous Offspring arose, amongst whom were *Crius*, *Hyperion*, *Iapetus*, *Theia*, *Rhea*, *Themis*, *Mnemosyne*, *Phæbe*, *Tethys*, *Saturn*, *Bron-tes*, *Steropes*, *Arges*, *Cottus*, *Briareus*, *Gyges*, and others.

However, *Terra*, not confining herself to *Cælus*, was acquainted with *Tartarus*, and had the Gyant *Typhæus* by him.

She afterwards caused her younger Son *Saturn* to take up Arms against his Father; the Pretext was, because he had fetter'd the *Cyclops*, and thrown them into Prison.

She persuaded the *Titans* to join him, and gave *Saturn* likewise an Adamantine *Sickle*, with which, after having overcome his Father, and bound him, he castrated him. From the Blood of the Wound there were born the three Furies, *Alecto*, *Tysiphone*, and *Megæra*; and from the Parts cut off, and thrown into the Sea, *Venus* was propagated by the genial Power of the Waters, and so from out of their Foam, when agitated by Tempests, there arose that most charming and powerful of all the Goddesses.

Lactantius says, that *Cælus* was some potent and aspiring Prince, who affecting to be a God, call'd himself the Son of the *Ambient Sky*: And after him, *Saturn* thought it no less Glory to be the Son of *Heaven*, whose vast Concavity contains all things Immortal, as well as those liable to Corruption. None of his Actions have been transmitted to Posterity; but is it delivered down, that the Supreme Power was conferr'd on him for his singular Prudence and Policy; That his dethroning happen'd in the thirty second Year of his Reign; and that he was buried in *Oceania*, (supposed to be *Crete*) near the Town call'd *Aularia*.

Diodorus reports, that the *Atlantides* inhabited a rich Country bordering on the Ocean, and were famous for their Civil Reception and Entertainment of Strangers; that they boasted the Gods were born amongst them. They said *Uranus* was their first King, who caus'd People to dwell in Towns and Cities, and to use and lay up the Fruits of the Earth; that his Dominions extended towards the West and Northern Parts of the World; that being excellent in Astronomy, he taught them the Course of the Sun, Moon and Stars, that therefore the Starry Heaven was call'd after his Name; and for his extraordinary Merits and Beneficence towards Mankind, he was styl'd, *The Eternal King of the Universe*.

His Wife *Titea* was esteem'd for her Wisdom and Goodness; and therefore by those she had oblig'd, was, after her Death, reputed a Goddess, and call'd *Terra*. She is generally describ'd with her Head crown'd with Towers and Cities, and vast numbers of Flowers, Trees, Fruits and Animals dispers'd about her; her Temple was round, and her own Image was in some Places orbicular, tho' she is said by some Authors, not to have been describ'd by any Figure at all. She is call'd *Vesta*, from *vi stando*, that is, *supporting herself*, and *standing by her own Power*, and remaining immoveable in the Center of the Universe. And hence *Plato* says, *That when the great Leader Jupiter drives his Chariot swiftly in the Heavens, he marches first, as disposing and taking Care of all Things. Then a vast Host of Gods and Dæmons follow him, distributed into twelve Parties; but that Vesta alone remains in the Mansion of the Gods.* She was the Mother of *Saturn*, that is *Time*, because she lay hid in the confus'd Mass of the World, when Time it self had no Existence.

She presid'd over all Repasts, Feasts and Banquets. To her the first Fruits were offer'd, and in all solemn Sacrifices, Oblations were made to her, both at the beginning and finishing of the Ceremony, since from her proceeded all things, both for the Necessities of Men,

4 Of HYPERION and THEIA.

and the Honour of the Gods; Flowers and Bread-Corn were her proper Offerings.

CHAP. II.

Of HYPERION and THEIA.

AFTER the Death of *Cælus* and *Vesta*, their Daughter *Bafileia*, otherwise called *Theia*, was elected Queen; being a Virgin remarkable for her Modesty and Chastity; but afterwards desirous to leave Heirs, she married *Hyperion* her Brother, by whom she had *Helios* and *Selene*, who were admir'd by all for the Excellency of their Beauty: But her other Brothers entring into a Conspiracy, assassinated *Hyperion*, and drowned *Helios* in the River *Eridanus*. *Selene*, who passionately lov'd her Brother, expir'd by throwing herself headlong from a Tower. *Helios* afterwards appeared to his Mother in a Dream, and told her they were Deify'd, and that from thenceforth the Holy Fire in Heaven should be called *Helios*, that is, the *Sun*; and that which was before named *Mene*, or the *Moon*, shou'd receive the Name of *Selene*. The Mother afterwards wander'd in a furious Madness, and at last disappear'd in a sudden Storm of Thunder and Lightning.

By *Homer*, *Theia* is said to have had another Daughter, no less beautiful than the former, call'd *Aurora*. Historians say this *Hyperion* was an Astronomer, that found out the Motions of the Sun, the Moon and other Stars, and the Seasons and Distinctions of Time, measur'd out by them, and therefore he is called the *Father* of those *Planets*, as being the first that taught the Knowledge and Nature of them.

After the Death of *Hyperion*, the Children of *Cælus* divided the Kingdom; amongst whom the most renowned were *Atlas*, *Iapetus* and *Saturn*.

C H A P. III.

Of OCEANUS and TETHYS.

Oceanus was one of the first-born Sons of *Cælus* and *Vesta*, he married his Sister *Tethys*, besides whom he had many other Sisters, all Nymphs, *Possessors of an Hundred Woods*, and a Hundred Rivers. He was esteem'd the Father both of Gods and Men, who were said to have taken their Beginnings from him; he incircled the Land with his Waves, and was the Parent of such lesser Seas and Rivers as fall from the several Parts of the habitable World. The Ancients, by calling him the *Father of all things*, are thought to have signified that *Moisture* or *radical Humour* which is diffus'd by a divine Power into the universal Matter, and all natural Bodies; without which, according to the Opinion of *Thales*, nothing cou'd be form'd or corrupted. *Juno* going to visit him, according to *Homer*, at the utmost Limits of the Earth, owns him and *Tethys* to have been the Parents of the Gods, and that she her self had been nurs'd and educated in their Habitations.

Tethys brought forth *Ephyre*, who was Wife to *Epimetheus*, and *Pleione* who was married to *Atlas*: There were many of their Daughters nam'd in Poetical Story, *Philyra*, *Callirhoe*, *Perseis*, *Tyche*, *Ocyrhoë*, *Æthra*, *Clymene*, *Doris*, *Rhodias*, *Metis*, *Clytie*, &c. It would be in vain to think to enumerate them, since their Number amounted to three Thousand.

He had two other Wives, *Pamphyloge* and *Parthenope*; By the first he had two Daughters, *Asia* and *Libya*; and two more by the latter, *Europa* and *Thracia*, which four gave Names to the different Continents of the Earth. Amongst his other Children were *Caphyra*, who nourish'd and brought up *Neptune*; *Triptolemus*, who was the Favourite of *Ceres*; *Nereus*, who presided over Salt Waters; and *Achelous*, who had the Dominion of the fresh.

6 AURORA and TITHONUS.

Oceanus is describ'd with the Head of a Bull, from the Force of the Winds, with which he is stirred up and put in Motion, and beat against the Shores with a bellowing Noise and roaring Fury. From him the same Shape is attributed to Rivers, as being his Off-springs; and *Virgil* introduces his Hero *Aeneas*, sacrificing a Bull to the Gods of the Sea, that he might obtain a prosperous Expedition.

CHAP. IV.

Of AURORA and TITHONUS.

Aurora was the Daughter of *Hyperion* and *Theia*; *Orpheus* calls her the Forerunner of the God *Titan*; for she is that Light which gives notice of the rising of the Sun above our Hemisphere. By others she is said to be the Daughter of *Titan* and the Earth; because to such as sail on the Water, or travel on a Plain, the Light of the Morning seems to rise out of the Earth, and proceed from the Sun, who immediately follows it.

The Poets represent *Aurora* rising out of the Ocean, carried in a golden Chariot, having her Fingers of a Violet, or Rosie, or Saffron Colour, dropping with gentle Dew, so denoting the Colours we see in the Morning caus'd in the Air by the Light and Vapours. *Virgil*, that most exact Poet, describes her ascending with Horses of a Flame Colour; at one Time with two, and then with four, according as she rises, sometimes slower, and sometimes sooner. *Theocritus* gives her white Horses, with respect more to the nature of Light itself, than to the Vapours which arise with it; but *Lycophron* makes her to be carried upon the Wings of the swift and poetical Horse *Pegasus*: However it be, her coming is most grateful and pleasant to Men, Animals, Plants, and all Sorts of Creatures.

Aurora

Of AURORA and TITHONUS. 7

Aurora is said to have fallen in Love with a beautiful and graceful Youth, call'd *Cephalus*, by whom she had *Phaeton*; for *Cephalus* was supposed to be the same with the *Sun*, the *Head* or *Prince* of the other Stars, and *Phaeton* or *Heat* to have been produc'd by the rapid Force of his Motion. This Story is otherwise told, that *Cephalus* was the Son of *Æolus*, and Husband to *Procris*, Daughter of *Eriathus*, King of *Athens*, and that *Aurora* seeing him often hunting in the Morning, and admiring the Comeliness of his Mien and Behaviour, took him with her into Heaven, but even there she could not persuade him to violate his Marriage Vows; she therefore sent him to *Procris* in the Habit of a Merchant, to tempt her Constancy by Courtships and Presents; just as she was going to comply, he threw off his Disguise, whereupon for shame she fled into the Woods; but being reconcil'd, she gave him a Dart which never err'd. This made *Cephalus* delight more in the Woods than ever he had done before; where retiring into the Shade, and calling for *Aura* the *Air* to come and refresh him, he was overheard, and a Story was carried to his Wife, that he had still a Correspondence with *Aurora*. This made *Procris* jealous, and hide her self in the Bushes near the Place of his Retirement. He, upon the Motion of the Leaves, thinking there had been a wild Beast, drew his Bow, and made his unerring Dart become fatal to the Donor of it.

According to *Homer*, *Aurora* had a Passion for *Orion*, a lovely Youth, who delighted much in Dogs and Hunting, and carried him with her into *Delos*.

By her Husband *Aspreas*, one of the *Titans*, *Aurora* became Mother to the Stars, and the Winds, *Argestes*, *Zephyrus*, *Boreas* and *Notus*. The Mythologists say she is Mother of the Winds, because after a Calm in the Night, the Winds rise in the Morning, as attendant upon the Sun, by whose Heat and Light they are begotten.

But the Person she most delighted in was *Tithonus*, by whom she had *Æmation* and *Memnon*; this *Tithonus* was a young Prince of excellent Shape and Endowments,

the Son of *Laomedon*, by *Rhea*, the Daughter of *Scamander*; *Aurora* carried him with her to *Delos*, then to *Aethiopia*, and at last to the Heavens, where she obtain'd from the *Parca*, or Fates, that he might become immortal; but at the same time forgot to request that he might not grow old. Age and length of Time made him so decrepid, that he was forc'd as an Infant to be rock'd to sleep in a Cradle; so that he thought it better to die, than to encounter with so many Troubles and Difficulties of Nature; but since he cou'd not obtain Death, he got *Aurora* to transform him to a Grasshopper, which, as Poets say, by casting its Wings and Skin grows young again. Even in that Shape he retains the Loquacity of old Age, which is morose, always contemning the present, and like *Neslor*, praising ancient Time, and boasting of past Actions.

The Story is otherways told, that *Tithonus* was a great Lover of Astronomy, and us'd to be up before break of Day to observe the Stars; this continual Vigilance rewarded him with long Life, and preserv'd him from Sickness; but that at last, when he was forced to submit to the Inconveniencies of old Age, *Aurora*, by the help of Oriental Drugs and Herbs, remov'd those Weaknesses, and restor'd him to his youthful Heat and Vigor.

This *Tithonus* was esteem'd the Founder of the most noble City *Susa*, not far from the River *Choaspes*, heretofore the Seat of the *Persian* Empire.

C H A P. V.

Of A T L A S.

THE Country bordering upon the Ocean fell by Lot to *Atlas*, where he call'd the greatest Mountain in the World after his own Name: He was an excellent Astronomer, and the first that discovered the Knowledge of the Sphere, and therefore was said to have carried the
Heavens

Heavens upon his Shoulders. He had many Sons, amongst whom the most eminent was *Hesperus*, being esteem'd for his Piety towards the Gods, and Justice and Kindness to his Subjects. *Hesperus* being upon the Top of Mount *Atlas* to observe the Motions of the Stars, vanished away suddenly in a Tempest; and that he might be for ever honoured, the *Morning Star*, the brightest in the Heavens, was called after his Name. *Hesperus* liv'd some time in *Italy*, which from him was call'd *Hesperia*; he had three Daughters, *Ægle*, *Arctusa*, and *Hesperithusa*, who in general were call'd *Hesperides*, and had Gardens with Trees planted in them that bore golden Apples, and were guarded by a watchful Dragon.

Atlas had likewise seven Daughters, who after their Father's Name were call'd *Atlantides*. Their proper Names were *Maia*, *Eletra*, *Taygeta*, *Asterope*, *Merope*, *Halcyone* and *Celæno*: All these had Children by Heroick Princes, or the Gods themselves. Their Sons were the first Ancestors of several Nations, and Builders of many Cities. These *Atlantides* were in great Reputation for Wisdom and Justice, and therefore were ador'd as Goddesses, and fix'd in the Constellation of the seven Stars, call'd *Pleiades*. *Busiris* King of *Ægypt*, had them all in his Power; for he stole them from their Father. *Hercules* travelling through *Africk*, conquer'd him, and set them at Liberty, and to requite this Favour, *Atlas* taught him Astronomy. *Hercules* carried this Science into *Greece*, from whence arose the Fable, that *Hercules* for the Space of a Day supported the Weight of the Heavens, that he might give some Ease to *Atlas*.

After this, *Orion* pursu'd both them and their Mother for the Space of five Years, and at last to avoid his Importunities, upon their fervent Prayers to *Jupiter*, they were taken up amongst the Stars.

Some Authors tell us, that the *Pleiades* were the Daughters of *Lycurgus*, born in *Naxos*, and that they were translated into Heaven for their good Service in the Education of *Bacchus*.

Atlas had other Daughters call'd the *Hyades*, who, upon the Loss of their Brother *Hesperus*, fell into continual Fits of Weeping, till the Gods out of Compassion, chang'd them into seven Stars, which appear at the Head of the Constellation *Taurus*, and whenever they rise or set, are attended with extraordinary Showers.

Hyginus gives this Account, That *Atlas* having sided with the *Giants* in their War against *Jupiter*, after his Victory over them, was constrained to bear the Weight of the Heavens as a Punishment.

There are other Authors who say, that *Atlas* King of *Mauritania* was the Son of *Iapetus* by *Asia*, Daughter of *Oceanus*, and that an Oracle had forewarn'd him that he should suffer some great Misfortunes from one of the Sons of *Jupiter*; therefore he resolv'd to give no Entertainment to Strangers: Yet notwithstanding his Precautions, *Perseus* turn'd him into a Mountain of his own Name.

CHAP. VI.

Of IAPETUS, and his Sons EPIMETHEUS and PROMETHEUS.

I*apetus*, the Son of *Cælus* and *Terra*, was one of the *Giants* that warred against *Jupiter*. He was very potent, and consequently proud and lofty. He liv'd to be so extremely old, that his Age became a Proverb. Before the War he had a Daughter named *Archiale*, who gave the Name to a City of *Cilicia*. Afterwards he had a Son call'd *Prometheus*, but it is doubtful who was his Mother, whether *Asia*, *Asopæ*, or *Themis*. *Iapetus* had above thirty Sons, amongst whom were *Epimetheus*, *Buphagus*, and *Atlas*.

Prometheus was esteem'd to be the Inventor of many Arts, and that he made Man of the Mixture and Temperament

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EPIMETHEUS and PROMETHEUS. 11

perament of all the Elements, and gave him Strength of Body, and Vigor of Mind, and that he took the peculiar Qualities of all Creatures, as the Craft of the Fox, the undaunted Courage of the Lion, and so of the rest, to adorn his Composition: So by Men the Earth began to be cultivated; whereas before, when there were none but Gods, the whole Surface of it was over-run with Fens and Woods, and lay neglected.

It is said, that *Prometheus* sacrificed two Bulls to *Jupiter*, and put all the Flesh into one Skin, and all the Bones into the other, and then gave him the Choice. *Jupiter*, that he might take a just Occasion of Anger, chose that which had the Bones, and then exposing the Deceit, took away Fire from the Mortals that *Prometheus* had made; but by the help of *Minerva* he got into Heaven, and lighting his Staff by the Chariot of the Sun, brought Fire down again to the Earth. *Jupiter* upon this, commanded *Vulcan* to make a Woman of Clay, upon whom all the Gods bestow'd some part of their Perfections, *Venus* gave her Beauty, *Pallas* Wisdom, *Mercury* Eloquence, *Apollo* Musick, and *Juno* Riches, and from these Gifts she was stiled *Pandora*, and was the first of her Sex. *Jupiter* sent this accomplish'd Creature to *Prometheus* with a Box, in which he had enclosed all sorts of Evils; but *Prometheus* was too wise to accept it: Upon which she went to his Brother *Epimetheus*, who open'd it, and immediately there flew out all kinds of Mischiefs and Misfortunes; but upon his shutting of it again, Hope, and even but a little of that remain'd at the Bottom. *Jupiter* thought that for this last Fact, and many other Reasons, he had Occasion to resent the Actions of *Prometheus*, and therefore sent *Mercury* and *Vulcan* to carry him to Mount *Caucasus*, to which they chain'd him; and then came an Eagle, the Daughter of *Typhon* and *Echidna*, that every Day eat up his Liver, which grew again at Night, that Matter for tormenting him might never be wanting. He continu'd there till *Hercules* coming that way, kill'd the Eagle with one of his Arrows, and deliver'd him.

At

12 Of IAPETUS, and his Sons

At *Athens* in the Academy, there was an Altar common to *Prometheus*, *Vulcan* and *Pallas*. He was much more ancient than *Vulcan*, and is describ'd in his Statues with a Sceptre in his right Hand. Some attribute the finding out of Fire to *Phoroneus*, whose Image was plac'd in *Apollo's* Temple at *Corinth*, in the Posture of one striking Fire. However this might be, yet *Prometheus* was the Inventor of many things, that cou'd not be perform'd without so necessary an Instrument as that of Fire; For he found out the Use of all Metals, the Composition of Medicines, the Interpretation of Dreams, all sorts of Augury and Divination, and the proper Rites of sacrificing: He brought Men out from the Caves where they liv'd useles, and like Beasts, and shew'd them how to reap the Benefit of the different Seasons; having found out a multitude of Arts, he invented Letters to preserve the Continuance of them, and to be a help to *Memory* the Mother of the *Muses*; he first yoked Oxen, join'd Horses to Chariots, and set Sails to Shipping: So that he might in some measure have been said to have made Mankind out of Clay, since he brought those noble Faculties of Man into Action, which before had been hid and press'd down by a Load of Matter.

It may not be improper here to mention the Story of his Son *Deucalion*, who married to *Pyrrha* the Daughter of *Epimetheus*, by whom he had *Helenes*, who gave his Name to *Grecia*. In *Deucalion's* time the Multitude of Men increasing, Vice and Wickedness increased in proportion to their number, notwithstanding the good Example set them by their Prince; for *Deucalion* was the first that took the Royal Government upon him, built Cities and Temples to the immortal Gods, and govern'd with extraordinary Justice and Goodness; nor was his Wife *Pyrrha* less innocent and devout; therefore in the great Deluge which *Jupiter* sent to destroy the impious Race of Mankind, they two were preserv'd in a little Boat that staid upon the top of *Parnassus*, which was above the Clouds and Meteors. When the Flood was abated, *Pyrrha* went to the Oracle of *Themis*, to know
how

EPIMETHEUS and PROMETHEUS. 13

how Mankind might be restor'd ; the Answer was, *That they should cover their Heads, and throw the Bones of their Mother behind them* ; this at first seem'd both impossible and impious, till *Deucalion* interpreted it that the *Mother* was the *Earth*, and *Stones* might properly be call'd the *Bones* of her. Upon this they threw the *Stones* in the manner directed, and those that were thrown by *Deucalion* became Men, and those which *Pyrrha* threw were chang'd into Women.

CHAP. VII.

Of SATURN.

SATURN was the Son of *Cælus* and *Terra*, he married to his Sister *Vesta* ; she with her other Sisters persuaded their Mother to join with them in a Contrivance to get *Titan* excluded from his Birthright as eldest Son, and *Saturn* to be appointed Heir of his Father's Kingdoms ; their Design succeeded, but it was under this Condition, that *Saturn* should not bring up any of his Male Children, that so the Inheritance might return into the right Line of the *Titans*.

Saturn not only accepted the Condition, and swore to keep it, but performed it very sincerely, and therefore when he had any Male Children born he devour'd them. But his Purpose was at length defeated by the cunning of his Wife, for she having brought forth Twins, *Jupiter* and *Juno*, presented *Juno* to her Husband, and sent *Jupiter* to be nurs'd in *Crete* upon the Mountain *Ida*. But this could not be so concealed from *Saturn*, but that he demanded his Son *Jupiter*, in whose stead his Wife gave him a Stone dress'd up, which he instantly swallowed. This Stone had the mystical Name of *Ab-addir*, which signifies a magnificent or potent Father, and was worshipp'd as a God.

Titan.

Titan had gain'd some Apprehension of this matter, and to revenge the Injury rais'd an Army, which he brought against *Saturn*, defeated him, and made both him and *Rhea* Prisoners, and shut them up together in *Tartarus*, a Place so dismal, that *Hell* from thence has taken one of its Denominations.

Jupiter in a few Years afterwards being grown up, rais'd a gallant Army of *Cretans*, and likewise hir'd the *Cecropes* for his Auxiliaries; but they having receiv'd his Money, refus'd to follow him, whereupon he turn'd them all into Apes.

But the Eagle gave him a happy Omen of his Victory and Greatness, and so that Bird was ever afterwards honour'd with his peculiar Favour, insomuch that it was permitted to carry his Thunder. *Jupiter's* Courage and Bravery so animated his Followers the *Cretans* in the first Onset, that he overcame the *Titans*, from whose corrupt Blood, when slain, proceeded all sorts of Serpents, Vipers, and other venomous Creatures, and thus his Parents were set at Liberty. And the better to secure his Father's future Reign, *Jupiter* made all the Gods swear Fidelity to him upon an *Altar* which has since gain'd a Place among the Stars.

Jupiter having married *Metis* the Daughter of *Oceanus*, she gave *Saturn* a Drink which made him bring up *Neptune* and *Pluto*, and the rest of his Children which he had formerly devour'd.

This great Action of *Jupiter's*, instead of meeting with Gratitude and due Reward, only created a Jealousy in his old Father, who had heard by an Oracle that he should be driven out of his Kingdom by one of his Sons, and therefore contriv'd means to dispatch *Jupiter*, who appeared to him the most formidable. *Saturn's* Design being discover'd by one of his Council, *Jupiter* became apprehensive of the Danger, and made himself the Aggressor, depos'd him from his Throne, and by the Counsel of *Prometheus* bound him in Fetters of Wool, and threw him into *Tartarus*, together with his Brother *Ia-*

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petus, and there castrated *Saturn*, after the same manner as he had done to *Cælus*.

Saturn afterwards made his Escape from this Confinement, and *Italy* afforded him a Refuge in his Distress, and from thence obtained the Name of *Saturnia*, as likewise that of *Latium*, from the word *Lateo*; to lie hid, being the secret Place where the God found Security. *Janus* then King of the Country, not only receiv'd him hospitably, but made him Partner of his Kingdom.

Under this Government, the People, who before wander'd about like Beasts, were reduc'd to civil Society, Laws were made, and Money of Brass was stamp'd, with a Ship on the one side, to signify the arrival of *Saturn*, and the Figure of *Janus* with a double Face on the other. The Happiness of these Times was so magnified by the Poets, as to be called the Golden Age. They say that there was no occasion then for plowing or sowing, but that the Earth freely produced whatever might contribute to Use or Pleasure, all things being common to all, with an abundant Superfluity beyond the profusest Wishes; so there could be no Differences or Contentions, but a perfect Harmony in the Affections of all Persons, who were good and just out of their own Inclinations and Tempers; that Care, Want, Punishments, Wars, Diseases and old Age, were things unheard of, but that Persons after length of Days were dissolv'd in a pleasing sort of Sleep, and wasted to the Mansions of the Gods, and to Regions of eternal Love and Happiness.

Saturn likewise taught the *Italians* the Art of tilling and sowing the Ground; from whence *Varro*, a learned *Roman* Antiquary, tells us, that he had his Name à *Satu*, that is, from *Sowing*, as likewise that other of *Stercutius* à *Stercore*, from his directing them how to improve their Land by manuring it with Dung. The Sickle which he us'd in reaping the Corn, was thrown into the neighbouring Island of *Sicily*, which was anciently call'd *Drepanon*, from the Greek Name of that Instrument, and there

there was a City of that Denomination which continu'd there for many Ages; and indeed *Saturn's Sickle* may very well be supposed to have been deposited in *Sicily*, from the abundance of Corn which is continually produced in that Country.

This antient God is reported to have been amorous, and to have fallen in Love with the Nymph *Phillyra* the Daughter of *Oceanus*, and being often in her Company, was once likely to have been surpriz'd by his Wife *Rhea*, but that he turn'd himself into an Horse. *Phillyra* from thence took so strong an Impression, that she brought forth a Creature, whose upper Part was a Man, and his lower Part a Horse, he was nam'd *Chiron*; of whose Excellencies more will be said hereafter.

Saturn or *Chronos*, which is *Time*, was not improperly said to have been the Son of *Caelus*, since 'tis evident that the Motions of the Heavens measure forth to us the Duration of Time. He is generally describ'd as an old Man bare-headed, with all the Infirmities of Age in his Forehead, Eyes and Countenance, his Shoulders bow'd, and he just able to hold a Sickle, and sometimes a Key in his right Hand, and a Serpent biting its own Tail in his Left; all these allude to Time, as disclosing and revealing all Secrets, impairing, destroying, and devouring all things, still consuming, and yet renewing itself by a perpetual Circulation. He is sometimes describ'd with six Wings and Feet of Wooll, to shew that *Time* passies softly, yet it will be found to be very swift in its Procedure.

Saturn, lest he alone might seem cruel in destroying his own Children, first instituted human Sacrifices, which continued in *Italy* till the coming of *Hercules*. He was had in great Veneration by the *Carthaginians*, amongst whom these bloody Offerings continued yearly. They were used to sacrifice the Sons of their most eminent Persons, but afterwards secretly brought up Children for that Purpose. Being routed by *Agathocles*, that they might appease the Anger of their God, whom they thought they had neglected, they sacrificed two hundred

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hundred of the Sons of their Nobility, and three hundred more, who were liable to have been found out, did voluntarily offer up themselves. The Statue was of Brafs with Hands extended, which no sooner receiv'd the Person sacrific'd, but let him drop into a deep fiery Furnace. The Resemblance between *Saturn* and *Moloch*, so often mention'd in the holy Writings, is very obvious from the Cruelty of their Sacrifices, but is more particularly set out by the Authors, who treat of the Gods of the *Syrians*, as Mr. *Selden*, and several others. This cruel Custom amongst the *Carthaginians*, was the Subject of an Embassy to them from the *Romans*, who tho' they much esteem'd and honour'd this God, yet could not approve of a thing of so barbarous a nature, and therefore endeavour'd to persuade them from it. In the Time of *Tiberius*, *Saturn's* Priests were crucified for presuming to sacrifice Infants to him. In short, all things belonging to this God had some Notes of Cruelty. As he is a Planet in the Heavens, by the *Astrologers* he is reputed to be dry, cold, malignant, and the Cause of all Evil that happens upon the Earth. He was generally reckon'd amongst the Terrestrial, and sometimes amongst the Infernal Deities. His Priests were cloath'd in Red. Gladiators murder'd one another at his Feasts, and were plac'd under his Protection.

Diodorus gives a Character of *Saturn*, which sets forth a morose and cruel temper, that he was a Prince extraordinary prophane and covetous, that he reign'd over *Italy*, *Sicily* and *Africa*, and enlarg'd his Dominions over the Western Parts of the World, keeping his Subjects every where under a severe Subjection by Garrisons and strong Forts placed in convenient Places: But that his Son *Jupiter* carry'd himself justly and kindly to all Men, and was esteem'd as a *Father* by all his Subjects, who set him upon *Saturn's* Throne after a great Victory obtain'd over him in Battel; that *Jupiter* being strong in Body, and endow'd with all virtuous Qualifications of Mind, went thro' the whole World doing good to all Mankind; and therefore when he left it, was by

by his Subjects unanimously reputed to be a God, and to be plac'd in the highest Heavens as supreme Lord of the Earth and Universe.

The Feasts celebrated by the *Romans* in the Honour of *Saturn*, were quite of a different Nature, they were certain Festival Days about the 17th of *December*, lasting five Days, first instituted by *Tullus Hostilius*, King of the *Romans*; or, as *Livy* says, by *Sempronius* and *Minucius*, when Consuls. During this Feast, all publick Business ceas'd, no War might be proclaim'd, nor Offender executed, the whole was pass'd in Diversion with all the Freedom imaginable. Presents of all sorts, but especially Wax-Lights, were daily sent or received: Servants then wore the *Pileus*, being a *Cap*, the *Badge of Liberty*, and such Garments as were the Marks of Gentility and Honour; the Masters attended on them, brought them Water, and were Partakers of their Sport and Jollity. So that all things, if possible, might reduce to their Memory that Freedom which anciently all enjoy'd in the Reign of *Saturn*, when there was no Servitude. Nay, the Statue of the God himself, which they always fetter'd with Iron Chains, for fear lest by his fleeting Nature they might lose him, was releas'd in these Festivals, and Time it self permitted to pass without Restraint.

His Altars were always adorn'd with abundance of Wax-Tapers, to show that *Saturn* reduc'd Men from the Darkness of Error to the Light of Truth, and the Understanding of all good Arts and Sciences. In his Temple the Rolls containing the Names of the *Roman* Citizens were deposited, being call'd *Libri Eliphantini*, either because they were made of Elephant's Skins, or Ivory, or rather from their Bulk resembling that Creature in Largeness. The *Romans* deposited their Treasure in his Temple, either because he first taught the *Italians* the use of Money, or because in his Reign all Fraud and Covetousness were unknown, and no Robberies were committed in his Dominions.

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There are many of the best Authors, who take *Saturn* to have been the same with *Noah*, and that the true History is involved with these Fables; this they make out from the Division of the Empire between the three Sons, and that their different Governments have a relation to the Places which they inhabited. *Ham*, by the Heathens call'd *Jupiter Hammon*, is said to have ascended into the Possession of *Heaven*, because he enter'd upon the hot Places of *Egypt* and *Libya*, by them thought to have been upon the *Confines* of it. *Japhet* had his Lot in *Europe* and the Islands, and therefore was afterwards styl'd *Neptune*, or the God of the Seas. *Sem* had the Name of *Pluto*, or the God of Hell, affix'd to him, because amongst his Posterity remain'd the true Belief, that Persons who departed this Life should not die eternally; but according to their Actions here, wou'd in another Life receive their Rewards or Punishments. From this Opinion they were styl'd by the *Greeks* *Athanatoi*, or the *Immortal*, and by *Homer* were said to have had a Language peculiar to themselves; from which he gives us some particular Expressions. Concerning this point of Learning and History, *Goropius Becanus*, and especially the most learned *Bochartus*, have treated with a great deal of Exactness.

Many Nations worshipp'd *Saturn*, after Rites peculiar to themselves, and this in some measure shews the Progress of Idolatry; the first among them was *Saturn* of *Babylon* or *Affyria*, who is thought to have been no other than *Noah*: Now *Noah*'s coming out of the Waters of the Deluge, might give Posterity some Pretence to believe that he had no other Father or Mother besides the Heaven or the Earth; from thence Idolatry came amongst the *Egyptians*, where, according to their Tradition, *Saturn* married *Rhea*, and had *Isis* and *Osyris* by her, or else *Jupiter* and *Juno*, of whom *Osyris*, *Isis*, *Typhon*, *Apollo* and *Venus* were born; thence the Knowledge of *Saturn* came amongst the *Phœnicians*, and was carried by their Navigation into *Greece*, *Africa* and *Italy*, where he had the best Character; he was there reputed

to

to have found out the use of Wine, and there to have produced the Golden Age; neither of which are Characters disagreeable to *Noah*; for in the first Age after the Deluge all things must have been plentiful, and none could have been Slaves, the whole Race of Men then in the World making but one Family; and then Authors, who would put the most kind Interpretations upon the Actions of *Saturn*, say he was so far from being deposed by his Son, that finding the Infirmities of old Age increase upon him, he resign'd his Paternal Authority to his Son, that so his Youth and Vigor might be more useful and beneficial to his People.

C H A P. VIII.

Of JANUS.

THE History of *Janus* is not improperly subjoin'd to that of *Saturn*, for he was that most ancient King of *Italy* amongst the *Aborigines*, or first Inhabitants of the Mountains, that receiv'd *Saturn*, and gave him Part of his Kingdom, when his Son *Jupiter* had banish'd him out of *Crete*.

The Birth and Origin of *Janus* is very much controverted, whether he was the Son of *Cælus* and *Hecate*, or was the same as the *World* or the *Sun*, or else the same as *Ogyges*, who built *Thebes* fifteen hundred Years before the Foundation of *Rome*, or whether he came from *Scythia* into *Italy*, or else from *Greece*, and was the Son of *Apollo* by *Creusa* Daughter of *Eriatheus* King of *Athens*, and reign'd with *Camefes*, a Native of the Country, both having their Palace in *Janiculum* beyond the *Tyber*.

Cato, in his Writings, having complain'd of the Fictions and Vanities of the *Greeks*, assures us, that the *Scythians* did depopulate *Italy* under the Conduct of *Janus*; and

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and this Prince govern'd his Subjects by so good and just Laws, that his Posterity plac'd him in the Number of the immortal Gods. *Plutarch* favours this Opinion, giving him this high Character: "Whatever *Janus* was, " either King or God, he was a wise and great Politician, who temper'd the Manners of his Subjects, and " taught them Civility; wherefore he was esteem'd the " God of Peace, though he was never call'd upon but " during War.

Janus had the Titles of *Deus Deorum*, as being the most ancient of all the Gods; and that of *Janus Pater*, because he had been a true Father to his People. He was the God that presid'd at the Beginning of all Undertakings: To him the first Libation of Wine and Wheat was offer'd; the Preface of all Prayers was likewise directed to him by whom Access might be had to the other Deities: And so because through the Doors of Houses we must pass to the innermost Apartments, they were call'd *Januæ* from *Janus*, and were dedicated to him as their Protector. He was also esteem'd the Inventor of Locks and Keys for their farther Security. He first consecrated the Bounds of Towns and Cities; and therefore when *Romulus* built the City of *Rome*, he sent into *Tuscany* to learn exactly such Forms and Ceremonies as their Ancestors had receiv'd from *Janus*.

He was the Introducer of the Months, and the first took the Denomination of *January* from him; though the first Day of the Month was sacred to *Juno*, yet this was by her Leave committed to the Protection of *Janus*, and at this time Cakes of new Meal and Salt were offer'd to him, together with new Wine and Frankincense. Then all Tradesmen and Artists began their Works, and the *Roman* Consuls appointed for that Year entred solemnly upon their Office, the *Romans* then took care that all Quarrels should be laid aside, that New-Years-Gifts, the Tokens of Friendship, should pass between 'em, and that the Day should conclude with Mirth and Diversion.

Numa Pompilius instituted a Feast to *Janus* upon the ninth of this Month, when the Sacrifice was a Ram, and the Solemnities were perform'd with Man-like Exercises and Combats. *Romulus* and *Tatius* built a Temple to him upon the Union of the *Sabin* People with the *Romans*. *Numa* order'd that the Temple should be shut in time of Peace, and open'd in that of War, from which Ceremony *Janus* was call'd *Clusius* and *Patulcus*, Names given with allusion to those Actions. The *Romans* being a warlike People, this Temple was seldom shut, except once in the Reign of *Numa*, then in the Consulate of *T. Manlius Torquatus*, and *C. Attilius Balbus*, some Years before the first Punic War, and afterwards in the time of *Augustus*, when he had taken Possession of *Egypt*.

Janus is describ'd with two Faces, either as respecting the Evening and the Morning, or rather in regard of his singular Prudence, which is a Virtue consisting in the remembrance of things past, and a foresight of things to come; he has twelve Altars beneath his Feet, and holds a Key in his right Hand, and a Scepter in his Left; by one shewing that he can as it were open the World by the Light he gives, and shut it up again by withdrawing the same Light from us, and his Scepter denotes the Dominion he has over it. Sometimes his Image had four Faces, either in regard of the four Seasons of the Year, or the four Quarters of the World, which he governs by his Counsels and Authority.

They who would resemble *Janus* to *Noah*, as viewing the World, both before and after the Flood, derive his Name from a *Hebrew* Word of a like Sound, which is *Jain*, and signifies *Wine*, the use of which was brought into *Italy* by him. *Fabius Pictor*, one of the oldest *Roman* Historians reports, that from *Janus* the ancient *Tuscan*s learn'd to improve the Vine, to sow Corn, and make Bread; that he taught them to build Temples and Altars to the Gods, who before had been worshipp'd only in the Groves.

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There is nothing to be found concerning his Posterity; his Wife by some is said to be *Vesta*, who instituted the sacred Fire, and appointed Virgins to preserve it; according to others she was the Goddess *Carna*, or *Carma*, who presides over the inward Parts, and occasions a good Habit and Constitution of the Body.

CHAP. IX.

Of VESTA, RHEA, OPS or CYBELE, the Wife of SATURN.

IT is no easy Matter to distinguish between this *Vesta* and her Mother, of whom Mention has been made before, and another *Vesta*, who was a Virgin, and her Daughter. The Poetical Historians after their usual Custom attributing to one the Character and the Actions of the other.

This Goddess had various Names, as *Magna Mater*, *Mater Deorum*, *Pasithea*, the *Great Mother*, and *Mother of all the Gods*; as she represented the *Earth*, she was by the *Latins* called *Ops*, from the *Help* and Assistance she brings to all things in the World. The *Greeks* called her *Rhea*, from the many Blessings that flow from her continually, and therefore a Sow was sacrificed to her to denote her Fruitfulness; she was highly honour'd in *Phrygia*, and receiv'd many Names from divers Places in that Country, as *Cybele*, *Dyndimene*, *Dea Passinuntia*, *Idea*, *Mygdonia*, *Berecynthia*; her greatest Magnificence uses to appear when she makes her Progress through the Cities of *Phrygia*; she rides in her Chariot drawn by Lions, her Head crown'd with Towers, and is adorn'd with all the beauteous Objects the Earth produces, and attended by an hundred Celestial Gods, being all of them her own Divine Offspring.

The Priests of this Goddess were the *Idæi Daëtili*, the *Curetes* or *Corybantes*, and the *Telchines*, who were all of the same Kindred and Family.

The *Idæi Daëtili* were the ancient Inhabitants of *Crete*, and had their Original from Mount *Ida* in *Phrygia*, and were called *Daëtili* from being *Ten in Number*, according to that of the *Fingers*. They carried their Rites and Mysteries into *Samothracia*, and were said to have found out the use of Fire, to have discover'd the nature of Iron, Brass, and other Metals, and to have invented many other things of great Use and Advantage to Mankind, and that they were therefore reputed as Gods or Demons.

The *Curetes* were descended from the *Daëtili*; they first taught Men how to manage Flocks of Sheep, and to tame and breed up Herds of other Cattle, to gather Honey, to live in Societies, to hunt, cast Darts, use Swords, Targets and Helmets, of which they were the Inventors; to these *Curetes Rhea* committed the Care of *Jupiter*, to preserve him from his Father *Saturn*; they by dancing in Arms, and clashing of their Weapons to the sounds of Pipes, Drums and Cymbals, made such a Noise as might drown the Cries of the Infant God. *Heraclides Ponticus* says the *Curetes* born in *Crete* were the first Mortals that appear'd in brazen Armour, and that their Rendezvous was in *Eubæa*, that they had the Education of *Jupiter*, became afterwards his Fellow-Soldiers in his Wars, and at last placed him in his Father's Kingdom.

Rhea had other Priests in *Crete*, who afterwards transplanted themselves to *Rhodes*; they were call'd the *Telchines*, and were the Offspring of *Thalassa*, or the *Sea*; they together with *Caphira*, Daughter of *Oceanus*, had the Education of *Neptune*, who was committed to them by this Goddess; for this careful Mother is said to have preserv'd *Neptune* and *Pluto*, as well as *Jupiter*, from their devouring Father. These *Telchines* were reported to have been Magicians, able to transform themselves into divers Shapes, and to raise Winds and Tem-

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pests at their Pleasure, others thought them *Dæmons* presiding over the *Winds*; others, that they were the *Winds* themselves, such as were in the Heavens, at Sea, and in the Caverns of the Earth, every where conducing to the product of Beings, and to the healthful Support of them, but that these *Winds* wou'd sometimes destroy the Labours of Mankind, and seem to threaten the Overthrow of Nature, when they burst forth in their Rage and Fury. These *Telchines* had another Character of being great Artists, and were said to have invented many useful Things, particularly the making of Statues, and setting up the Images of the Gods.

The *Corybantes* were of the same Original as the *Curetes*, and the peculiar Priests of *Cybele* the Great Mother in the Island of *Samothrace*, where they celebrated the Mysteries of the *Cabiri*, which were conceal'd with a sacred Silence; these Gods were call'd *Cabiri*, or *Omni-potent*, from a most ancient word *Cabir* which had that Signification; they were four in Number, who had mystick Names, but were the same as *Ceres*, *Proserpine*, *Pluto* and *Mercury*, tho' *Jupiter* and *Bacchus* are thought to have been the two first of the *Cabiri*. *Dardanus*, the Son of *Jupiter* and *Electra*, brought the *Samothracian* Rites into *Phrygia*, where *Cybele*, Widow to his Brother *Jason*, who being belov'd by *Ceres*, was receiv'd among the Gods, call'd the Goddess *Rhea* after her own Name, and gave the ancient Priests the *Curetes* the Name of *Corybantes* from her own Son *Corybas*.

The *Phrygians* report that *Mæones* heretofore reign'd in *Phrygia*, that he married *Dyndima*, and by her had a Daughter, which she expos'd in the Mountain *Cybelus*, that she was nourish'd there by Lionesses and wild Beasts, till found by some Shepherdesses; as she grew in Years she was admir'd for her Beauty and Ingenuity; she first invented the Pipe compos'd of Reeds, and us'd Cymbals in her Sports and Dances; she bore an extraordinary Love to Children, and taught Cures for Diseases incident to them, and to all sorts of Cattle; she was afterwards acknowledg'd by her Parents, when falling in Love with

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a young Man call'd *Atys*, and being with Child by him, her Father caus'd him to be slain, and expos'd without Burial. *Cybele* fell into a furious Madness, and fill'd all the Fields and Mountains with the Noise of her Timbrels and Lamentations; some time after a Plague and Famine happening in *Phrygia*, they were advis'd by the Oracles to bury *Atys*, and worship *Cybele* as a Goddess; not finding his Body, they made a Statue for him, which they follow'd with Howlings and mournful Ceremonies proper for his Funeral; they erected a magnificent Temple for *Cybele* in the City *Pessinus*, and plac'd *Lionesses* by her Statue, in Memory of her having been nurs'd by them.

Atys is also fabled to have been a Boy whom *Cybele* lov'd, and made President of her Rites, at the same time enjoying him an inviolated Chastity; but he forgetting his Vow, and losing that Virtue, the Goddess drove him into such a Fit of Madness that he castrated himself, and proceeding farther to the Danger of his Life, he was by *Cybele* turn'd into a Pine-Tree, which was afterwards sacred to her; so likewise was the Box-Tree, because several of her Musical Instruments were made of it.

This Goddess was not known in *Italy*, 'till *Hannibal* was in the very Bowels of it with his Army. The Roman Senate consulting the Books of the *Sibyls*, found that he could not be driven thence, unless the *Idæan Mother* came to *Rome*; this oblig'd 'em to send Ambassadors to *Attalus* King of *Phrygia*, to request of him the Statue of this Goddess, which was of Stone in the City *Pessinus* in *Galatia*. The Goddess was brought to *Rome*, and the Ladies went out to the River *Tyber* to receive her, when a thing remarkable happen'd; the Ship she was carried in stopt at the Mouth of the River, till the Vestal Virgin *Claudia*, whose finery of Dress and freedom of Behaviour had made her Modesty suspected, rendred her Chastity unquestionable, by easily drawing the Vessel ashore with her Girdle, where the Goddess was received by Virgins, and introduc'd into the City, according to the *Sibyl's* Order, by the best Man in *Rome*, whom the

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Senate had adjudg'd to be the young *Publius Scipio*. This Image was reputed to have fallen from Heaven, and therefore was esteem'd as one of the Pledges of the *Roman* Greatness.

The Festivals of *Cybele*, call'd *Megalesia*, began on the fifth of *April*, and continu'd eight Days, when her Priests the *Corybantes* by their singing, howling, sound of Drums, Trumpets, and other brazen Instruments, wou'd raise themselves to that degree of Madness, as to cut and wound themselves desperately, not sparing any who were so unwary as to meet them; they generally came from *Gallo-Græcia*, a Province of *Asia Minor*, and most of them made themselves Eunuchs in their superstitious Fury.

The same *Vesta* was likewise call'd *Magna Pales* by the *Romans*, and was honour'd as the Goddess of Shepherds and Pastures; her Feasts were called *Palilia*, and were celebrated that she might drive away the Wolves, prevent Diseases incident to Cattel, and render the Earth fruitful. Then the Country Peasants purified their Flocks and Herds with the Fumes of Rosemary, Laurel and Sulphur, their Sacrifices were Milk and Wafers made of Millet, and they concluded their Ceremonies with leaping over Fires made of Straw, and dancing round and between them. It is memorable that this Festival was observ'd on the twenty first of *April*, being the Day when the first Foundations of *Rome* were laid by *Romulus*.

CHAP. X.

Of JUPITER.

WE come now to the History of *Jupiter*, who, for his Virtue and Justice, is set forth to us by Historians, as the wisest of Princes, and yet is describ'd

by those that worship him, as one of the vilest Miscreants for his Rapes and Adulteries. There were very many that took upon them the Title of *Jupiter*, inso-much that *Varro* reckons up three hundred of them, and others count many more, so that it became at last almost a common Appellation for a King; hence it is that many different Nations glory in the Birth of *Jupiter*; the chief Actions of all of them are attributed to *Jupiter*, who was the Son of *Saturn* and *Rhea*. Now although it is impossible for a Person to be born in divers Places, yet he is said to have had his Original in *Crete*, at *Thebes* in *Arcadia*, and likewise amongst the *Messenians*.

The first who bore the Name of *Jupiter*, and conferr'd many Benefits upon the *Greeks*, and especially the *Athenians*, teaching them Laws, Matrimony and Religion, with the Ceremonies of Priests and Altars, and shewing them that all things were done by a Divine Providence, was an *Arcadian* of obscure Birth, who became remarkable for his Virtues, and was said to be the Son of *Æther* and *Dies*, which the Mythologists take to signify nothing else but *Truth* and *Wisdom*; he was thought to have been the Father of *Proserpine* and *Liber*; *Cælus* was the Father of the second *Jupiter*, born in *Arcadia*, and he is said to have begot *Minerva*.

But to come to the Poetical History of *Jupiter* the Son of *Saturn*: The People of *Messene*, a noble City of *Peloponnesus*, say there is a Fountain call'd *Clepsydra*, near which *Jupiter*, when stolen from his devouring Father *Saturn* by the *Curetes*, was educated by the Nymphs *Ilthome* and *Neda*, and from hence they pretend to shew the Cradle of *Jove*. There are others who say he was born at *Thebes* in *Bæotia*, and endeavour to bring several Arguments for it; but the *Cretans* go the farthest, who affirm, that he was not only born amongst them, but that he was buried there, and that they have his Sepulchre still remaining. The common Opinion is, that *Jupiter* was educated in some Cave of the Mountain *Dictæ*, or else of Mount *Ida*, and from these Places he is called

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Diæus and *Idæus*; they who wou'd have him born in *Arcadia* call him *Olympius*, because the Mountain *Lycæus* is the same as *Olympus*, the top of which is esteem'd sacred; this Controversy was so dubious, that *Callimachus* in his Hymn to *Jupiter* declares himself unwilling to determine it. Nor was there less Dispute concerning his Nurses, and the Number of them; some, amongst whom was *Virgil*, say that he was fed by the *Bees*, who follow'd the musical Sounds which the *Curetes* made with their brazen Instruments, and that for a reward of this Benefit, *Jupiter* chang'd them from an Iron Colour to that of Gold; others say his Nurse was a Goat, nam'd *Amalthea*, bred in *Olenus*, a City in *Bæotia*, and that when *Jupiter* grew up, and the Goat happen'd to die, he plac'd her amongst the Stars, and, according to the Advice of *Themis*, cover'd his Shield with her Skin, to strike Terror to his Enemies the *Titans*; this Shield was call'd *Ægis* from the Greek Word signifying a Goat, and *Jupiter* himself was styl'd *Ægiocus*; to the Horn of this Goat he gave this admirable Privilege, that the Persons who possess'd it should presently obtain what they desir'd; *Melissa* and *Amalthea*, Daughters of *Melisseus* King of *Crete*, are also said to have fed him with Goats Milk and Honey; some report, that he and his Sister *Juno* suck'd the Breasts of *Fortune*; others, that *Vesta*, or the whole *Earth*, gave him Nourishment; some, that he was fed by wild Pigeons, who brought *Ambrosia* from *Oceanus*, and by an Eagle, that in his Beak carried him *Nectar* from a steep Rock, and that for a Reward he made the former the Foretellers of the Summer and Winter, and rendered the latter immortal, and plac'd him in the Heavens. The *Nymphs* and the *Bears*, amongst many others, arrogate this Honour to themselves; but the Poets have not yet determin'd who have the best Pretensions.

When *Jupiter* grew up, he built a City at *Diæa*, where he was born, the Ruins of which remain'd many Ages afterwards. His first warlike Exploit was against his

his Father's Enemies, to deliver him and *Rhea* out of Prison, whither they had been cast by the *Titans*, because he had been educated contrary to the Oath made by *Saturn*. But of this and many Particulars, with *Saturn's* Design against *Jupiter*, and his Dethronement by him, as likewise *Saturn's* Flight into *Italy*, and rendring that Country happy by the Golden Age, there has enough been said before in the Chapters of *Saturn* and *Janus*.

When *Jupiter* was plac'd in his Father's Throne, and all the Gods obey'd him, *Apollo* in Purple Robes, with a Crown of Laurel about his Head, sung the Praises and noble Actions of the Conqueror, in Verses adapted to his Harp, so that he extremely delighted the other Gods, who were then entertain'd at a Banquet; and from hence *Apollo* gave the Original to all Triumphal Solemnities. *Hercules Idæus* likewise, to perpetuate the Memory of so important a Victory, instituted the *Olympick Games*, in which *Apollo* gain'd the first Prize, by overcoming *Mercury* at the Race; and *Mars* overcame all other Persons at Fifty-Cuffs.

But the Reign of *Jupiter* did not seem to some of his Subjects so pleasing as that of *Saturn*; for a Prince that had in great measure been beholden to an Army for his Kingdom, could not but allow some Liberties, and wink at some Excesses in his Soldiers. This was so aggravated by the Poets, that whereas before in the *Golden Age* Wolves lay down with the Lambs, and Hares with the Dogs; now on the contrary, all was turn'd to War and Enmity, for Lions now began to seek their Prey, Hawks to destroy the lesser Birds, Serpents to gather and diffuse their black Poisons: Now Hurricanes infested the Air, the Sea rag'd with Tempests, and a thousand ways were suddenly invented to bring Mankind to Death and Destruction; and yet in Comparison of the next succeeding and the present Age, one of which was call'd from *Brass*, and that we live in from *Iron*, this of *Jupiter* had no lower Character than that of the *Silver Age*.

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The Gods themselves thought that *Jupiter*, in the Height of his Power, affected something that was too tyrannical; and therefore *Juno*, *Neptune* and *Pallas* conspir'd against him, and threw him into Bonds, from which he was deliver'd by *Cottus*, *Gyges*, and *Briareus* the Gyants, who then were esteem'd as the faithful Guards of *Jupiter's* Person, and were call'd by *Thetis* to his timely Assistance.

After this he subdu'd the Eastern Nations, Success still waiting upon his Arms. Then he plac'd Kings over the several Countries he had conquer'd, directing them how to suppress Violence, and how to rule by Law and Equity; for which Purpose he constituted Magistrates, and erected Tribunals: He endeavour'd the Preservation of Peace amongst Men, stirring up the Good by wholesome Advice to their Duty, and restraining the Bad from their Offences by the Fear of Punishment. He put to Death all Thieves and Oppressors; and whereas before in *Saturn's* time People fed upon human Flesh, he shew'd them the use of Acorns for Food, and therefore had the Oak which bore them consecrated to him: And thus Kings were said to have been the *Offsprings* of *Jove*, and he was esteem'd the *Common Father of Gods and Men*.

Jupiter, although he had his Habitation in *Olympus*, yet was concern'd for his Subjects upon Earth as well as in Heaven; and hearing that great Impieties were committed there, resolv'd to descend thither, and coming to the Palace of *Lycaon* in *Arcadia*, declar'd himself to be a God; Sacrifices were immediately prepar'd for him by the People; but *Lycaon*, resolv'd to try his Divinity, whether real or no, slew one of his Servants, and dressing the Flesh, serv'd it up for his Entertainment: *Jupiter* detesting such a villanous Barbarity, set the Palace on Fire with Lightning, and turn'd *Lacaon* into a Wolf.

But as good Actions will meet with Opposition and Envy, so there arose up against *Jupiter* a great Number of Gyants, the Sons of *Terra*, who encourag'd them to revenge the Defeat of the *Titans*. The Power with

which they assaulted *Olympus*, the Seat of *Jupiter*, was wondrous, and their Weapons as well as their Persons most astonishing. Before *Jupiter* encountered them in *Crete*, upon his sacrificing of Oxen to *Cælus*, *Terra* and *Sol*, in all the Entrails appear'd evident Signs, that Victory was decreed to him by the Gods, and that some should desert from the Enemy, amongst whom was *Musæus*, for which he was highly honour'd. There are many different Circumstances related of this War, so that there seem to have been different Battels; but some of the most considerable are these: In the first Place we learn from *Homer*, that amongst the other Gyants *Otus* and *Ephialtes* were the Sons of *Neptune* by *Iphimedeia*, that they were of huge Bulk, mighty Strength, and horrible Aspect, and that they had Serpents, instead of Thighs and Feet, to go upon; that their Habitation was in *Pal-lene* in *Macedonia*, where they set the Mountain *Ossa* upon *Pelion*, and from thence attack'd *Jupiter* with Rocks and burning Trees, which they threw against Heaven; such of these Rocks as fell upon the Earth became Mountains, and such as tumbled into the Sea became Islands. There went a Rumour amongst the Gods, that the Gyants could not be overcome, unless some Person that was mortal should assist in the War; wherefore *Jupiter*, upon the Advice of *Pallas*, call'd up *Hercules*, who was the first that slew *Alcyon* with an Arrow, but he still reviv'd and grew stronger, till *Minerva* by Violence drew him out of the Orb of the Moon, and so he expir'd. *Jupiter* and *Hercules* slew *Porphyrio*, who was going to ravish *Juno*. *Apollo* put out the left Eye of *Ephialtes*, and *Hercules* the right one, with their Arrows. *Hercules* slew *Eurytus*, by darting an Oak at him; *Clytius* fell by the Hands of *Hecate*; *Minerva* cut off the Heads of *Pal-lantes* and *Enceladus*, and afterwards encountering *Alcyon* at the *Isthmus* of *Corinth*, slew him, though a Gyant of prodigious Magnitude; as *Polybotes* fled through the Sea, and came to the Island of *Coos*, *Neptune* rending off part of the Land, threw it upon him, and made the Island call'd *Nisyros*; *Mercury* slew *Hyppolitus*, *Diana* overcame

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vercame *Gratiſon*, *Mars* encountred and overthrew *Mimas*, and the *Parcæ* by ſlaying *Agryus*, and *Thoon* had their Share in the Victory; and all the reſt, many of whoſe Names we have in the Poets, fell by the Thunderbolts of *Jupiter*.

The Memory of the Gyants was tranſmitted to Poſterity; for *Navius*, in his firſt Book of the *Punic War*, relates how the *Romans* found amongſt the *Carthaginians* the vaſt Images of the *Titans*, Gyants with two Bodies, and of *Runcus* and *Purpureus*, the Sons of the *Earth*.

It is fabled, that *Silenus* came to this War, and that when his Aſs on which he always rode ſaw the hideous Figure of the Enemies, he began to bray, which made the Gyants fly, as if ſome extraordinary and formidable Monster had been coming againſt them; and for this Service the Aſs had a Place given him amongſt the Stars.

During the whole War, *Pallas* diſtinguiſh'd her ſelf by her Counſels, *Hercules* by his Strength, *Pan* by his Trumpet made of a Sea-shell, with which he ſtruck an incredible Terror into the Enemy; and young *Bacchus*, by that Sprightlineſs and Vigor that appear'd in all his Actions: And indeed theſe Services were conſiderable; for when the Audaciousneſs and Raſhneſs of the Gyants firſt appear'd, the Gods were ſo frightned, that they fled into *Egypt*, where weary with their long Journey, and almoſt in deſpair of lying hid, they transform'd themſelves into various Shapes; which was the Reaſon why the *Egyptians* worſhipped the Gods under the Figures of ſo many Plants and Animals, as they are reported to have done, and why the Gods afterwards took the ſame into their peculiar Care and Protection.

This War was carried on in divers Places, ſometimes in the Plains of *Thrace*, ſometimes in thoſe of *Threſſaly*, ſometimes in *Campania*, where the Fields are call'd *Pblegræan*, from that abundance of hot Springs which riſe about *Baia* and *Cumæ*; for *Hercules* having driven the Gyants thither, they waſhed their Wounds there, and

gave the Springs the Tincture of Sulphur, proceeding from the Nature of the Thunder which had struck them. All the Gyants afterwards were thrown into Hell; *Enceladus* was cast under *Ætna*, to be tormented with perpetual Flames; *Typhæus* was of so vast a Body, that all *Sicily* was scarce sufficient to cover him, and this Island having three Promontories, that of *Pelorus*, which is over against *Italy*, lay upon his Right Arm, that of *Pachynus* upon his Left, *Lilybæus* upon his Feet, and his Head was press'd down with the Weight of Mount *Ætna*.

There are more Particulars deliver'd down concerning this Gyant *Typhæus*, or *Typhon*, than of the others. *Juno* being enrag'd that *Jupiter* had brought forth *Minerva* out of his Head without any Female, pray'd to *Cælus* and *Terra*, and all the Gods Celestial and Infernal, that she might likewise bring forth without the Help of a Male; some time afterward striking the Earth with her Hand, there came forth the Monster *Typhon*, which was given to a She-Dragon to be educated, but whether in *Lydia*, *Phrygia*, or *Cilicia*, is uncertain. *Hesiod* says he was the Son of *Terra* and *Erebus*; he was of that Bigness, that his Knees were of the height of the highest Mountains, his Head touch'd the Stars, he could extend his Hands to the utmost Regions of the *East* and *West*, an hundred Dragons Heads issu'd from his Shoulders, and his Thighs were all twisted round with Folds of Vipers, the remainder of his Body was cover'd with Wings, his Eyes darted Fire, and his Breath was like a Furnace. When all the Gods fled from him, *Jupiter* pursu'd him to the Mountain *Caucasus* in *Syria*, and there wounded him with his Thunder; but there *Typhon* took *Jupiter* Prisoner, and with his own Sickle cut the Nerves of his Hands and Feet, and then casting him upon his Shoulders, bore him away into *Cilicia*. But *Mercury* found him there, hidden in a Cave, stole him thence, and restor'd him to his former Strength and Vigor. Then *Jupiter* pursu'd *Typhon* again with his Thunder, wounded him at *Hæmus* a Hill in *Thrace*, and

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at last overwhelm'd him with the Mountain *Ætna*, as he fled into *Sicily*. The Mythologists take *Typhon* and the other *Gyants* to have been the *Winds*, especially the subterraneous ones which cause Earthquakes, that break forth with Fire, occasion'd by the Sulphur which abounds in the Caverns underneath *Campania*, *Sicily*, and all the *Æolian* Islands.

Jupiter having restor'd Peace to the whole Universe, divided it by Lot, the Dominion of the Sea falling to *Neptune*, that of the Infernal Parts to *Pluto*, and that of the Heavens to *Jupiter*. But *Callimachus* absolutely denies this Opinion, and thinks it reasonable to affirm, that a matter of that Moment, where things of such different Natures were to be dispos'd of, would not be left to so slight a Decision.

In this *Dominion* of *Jupiter*, the Poets say, that *Aidos* which is the same as the *Reverence* paid to good Men by their Inferiors, and *Dicè* or *Equity*, were always Attendants upon his Throne; intimating that Justice in a Prince will ever command Respect and Obedience. The *Litai*, *Preces* or *Supplications*, who were the Daughters of himself and *Juno*, were likewise always near him; for Persons in Power will never be without a Crowd of Petitioners. His Scepter was made of Cypress Wood, free from Corruption, and therefore a Symbol of the Eternity of his Empire. The *Lacedæmonians* made his Statue without Ears, to show that he was not ready to hear all Stories; and the *Cretans* were so liberal as to let him have four, to denote, that there was nothing of which he had not Cognizance through his whole Empire. The *Greeks* gave him the Epithet of *Triopthalmus* that is, *having three Eyes*, with which he was thought to observe the Affairs of the Heavens, Earth and Seas; there was a Statue of him of this kind in the Palace of *Priamus* in *Troy*, which, besides the two Eyes in their usual Places had a third in the Forehead. Though the Power of darting Thunder and Lightning was generally said to be only in the Hands of *Jupiter*, yet the learned *Hetrurians* say it was committed to nine Gods, amongst whom

whom were *Vulcan*, *Minerva*, *Juno*, *Mars*, and the *South Winds*. There were several kinds of *Thunders*, as the *Fatidica Bruta*, &c. but the *Romans* took particular Notice of two, the *Diurnal*, which they attributed to *Jupiter*, and the *Nocturnal* to *Summanus* or *Pluto*. *Jupiter* was thought never to strike either Men or inanimate Things with his Thunder, but to punish their Crimes; and therefore Men struck with it were depriv'd of Funeral Solemnities, and the Places where it fell were purified with Sacrifice.

It is a difficult Matter for Persons who are arriv'd at the highest Pitch of Grandeur, to contain themselves within the Bounds of Temperance; and therefore no wonder if *Jupiter* having so happily overcome all his Enemies, finding now no Limits set to his Power, might let loose his Appetites, and in the Pursuit of his Pleasures, run into the most extravagant and infamous Debaucheries; laying aside that Frugality, Abstinence and Chastity, for which the Reign of *Saturn* had before been so eminent.

Jupiter had several Wives; the first was *Metis*, who he devour'd when she was big with Child, and from thence he himself became pregnant, and brought forth *Pallas* out of his Head, the Virgin being at that time fully grown, and having on her a complete Sute of Armor. Then he took *Themis*, and had a third Wife in the *Gnossian* Region, near the River *Therenus*; and after all was married to his Sister *Juno*: Nature seem'd to have some Reluctance to the joining so near Relations; and therefore *Jupiter* being in hopes to obtain by Subtilty that Favour which he durst not ask, transform'd himself into a *Cuckow*, and flew to a Hill near *Corinth*, which from the *Greek* Name of that Bird is call'd *Coccyx*. He had before caus'd a great Tempest to rise, and *Juno* had sought shelter under the Hill *Tronax*; the *Cuckow*, to avoid the Violence of the Storm, flew trembling, and sate upon her Lap; she, to preserve it from Cold, admitted it to her Bosom; where *Jupiter* soon discover'd himself, and promis'd her Marriage.

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His Rapes and Adulteries were innumerable; and there was scarce any Shape or Figure that he did not put on to accomplish them.

He corrupted *Calisto*, the Daughter of *Lycaon*, by counterfeiting the Modesty and Countenance of *Diana*. She was one of the Nymphs who attended that Goddess, after she had profess'd Virginity. Her Disgrace was discover'd as they were bathing in a Fountain, and she discarded from the Train of Virgins. *Diana* afterwards chang'd her into a Bear, and then she was advanc'd into Heaven by *Jupiter*, and made a Constellation, which by the *Greeks* is call'd *Helice*, by the *Latins* commonly *Ursa Major*, or the Great Bear.

Juno had no other Revenge of her but to obtain from her Brother *Neptune*, that she might never be able to descend into the Sea. Her Son *Arcas* was likewise made a Constellation, call'd the *Little Bear*, by the *Greeks* *Cynosura*. He had gain'd a great Reputation amongst his Countrymen, having been taught the Method of sowing Corn by *Triptolemus*, and instructed by *Adriata* in the Art of making Woollen Cloth and Garments, Tents and Coverings of Hogs Skins, to preserve the *Pelasgians* from the Cold, who from these Benefits chose the Title of *Arcadians*.

Jupiter had two Sons, nam'd *Amphion* and *Zethus*, by *Antiope* the Wife of *Lycus* King of *Thebes*, whom he lay with in the Shape of a Satyr, as he did with *Leda* in that of a Swan, with *Europa* in that of a Bull, and with *Danae* under the Appearance of a Shower of Gold. Under the Similitude of Fire he carried *Aegina*, the Daughter of *Afopus* King of *Bæotia*, from the Region of *Epidaurus*, into a desert Island, then call'd *Ænope*, which was afterwards inhabited, and from her took the Name *Aegina*. He ravish'd *Asteria*, a young Lady of great Modesty, the Daughter of *Cæus*, and flew away with her in the Shape of an Eagle.

There was nothing so mean that he would not stoop to for the obtaining his Desires; and therefore to enjoy
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Clytoris, a beautiful Virgin of *Theffaly*, he metamorphos'd himself into the Shape of an Ant.

By *Protogenia* he had two Sons, *Æthlius* the Father of *Endymion*, and *Epaphus*, who built *Memphis* in *Egypt*, and was the Husband of *Libya*, who gave her Name to the Continent of *Africk*.

He had two Sons call'd the *Palaci* by *Thalia*, who finding her self big with Child, and being afraid of *Juno*, intreated the Earth to hide her; this was done till such time as she was to be deliver'd, and then two Boys broke forth out of the Earth not far from *Catana* in *Sicily*, which Place is had in great Veneration by the Inhabitants.

Electra brought him a Son call'd *Dardanus*, who flying from his Country, came into the Region adjacent to *Hellefpont*, and there built the City *Dardanus*, and gave the Name of *Dardania* to the whole Country.

He had *Pirithous* by the Wife of *Ixion*, *Pelagus* by *Niobe*, *Sarpedon* and *Argus* by *Laodamia*, *Taygetus* by *Taygete*, from whom the Mountain was so call'd; he had *Deucalion* by *Jodama*, *Britomartis* by *Carme* the Daughter of *Eubulus*, *Migarus* by one of the Nymphs call'd *Sithinides*, *Arcefflaus* and *Carbius* by *Torrebia*, *Celaxes* by *Ora*, *Cyrnus* by *Cyrno*, who gave her Name to the Island that before was call'd *Therapne*; by *Garamantis* he had *Hiarbas*, as likewise *Phyleus* and *Pylumnus*, who taught Mankind the manner of baking Bread; with several other Sons and Daughters mention'd by the Poets.

From hence, with *Tertullian*, we may justly remark, that it was no wonder to see all sorts of Men so debauch'd, and guilty of so many abominable Crimes, when they were encourag'd by the Example of those they did adore, and from whom they were to expect Rewards and Punishments. And there seems to have been good Reason, that *Momus* in *Lucian* should ridicule *Jupiter* after this manner. "Your fine Metamorphoses made me sometimes afraid, lest you should be brought to the Shambles, or put to the Plough when thou

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“ wert a Bull, or that a Goldsmith should have melted thee down when thou wert Gold, or when a Swan, “ lest they should have put thee on the Spit, and roast- ed thee.

From hence the Moralists bid us observe how many Beasts a Person resembles that has once laid aside his Modesty and Virtue, and how even the Gods themselves become Brutes, by the Practices of impure Lust and Intemperance.

The Mountain *Olympus* being, as was said before, the chief Habitation of *Jupiter*, he there propos’d Rewards to any one that would produce a new Invention useful to human Life, the Glory of which he gave to his Offspring to eternize their Memories. It is not easie to determine how many Years he reign’d, because the Ancients maintain’d that he never died; but by Reason that he alone of all the Gods is describ’d with a long Beard, it is suppos’d that he liv’d till a very old Age. Historians write, that he died and was buried in *Crete*, and that his Sepulchre was shown near the Mountain *Jafius*.

The Worship of him was spread into almost every Country, under different Denominations. In *Libya* he deliver’d many Oracles by the Name of *Jupiter Hammon*, where he was describ’d with Horns and in the Shape of a Ram, holding a Sceptre, with an Eye at the Top of it to represent his Providence; because when *Bacchus* was a-thirst amongst the parching Sands and Desarts of *Libya* he implor’d the Assistance of *Jupiter*, who appearing in the Form of a Ram, with his Foot open’d a Fountain of Water to relieve him.

Amongst the *Egyptians*, *Jupiter* was the same as *Osyris*; they likewise relate that *Dionysius* having overcome the *Titans*, and *Saturn* and *Rhea*, took their young Son *Jupiter*, and carried him into *Egypt*, and made him King of that Country: But whereas he was then very young, he gave him an Instructor call’d *Olympus*, a Person eminent for his Prudence and Skill in Astronomical Matters, by whom *Jupiter* was educated, and from thence had the Name of *Olympius*.

Amongst

Amongst the *Æthiopians* in *Africa*, *Jupiter* was call'd *Assabinus*; In *Assyria* he was ador'd by the Name of *Belus*; the *Phœnicians* at *Azotus* call'd *Dagon* by the Name of *Jupiter Aratrius*, because he taught them how to plow the Ground, and sow their Wheat. By the *Sidonians*, a People wholly given to Navigation, he had the Epithet of *Maritimus*; and at *Gaza* he had the Title of *Maranasin*, or the *King of Men*.

Cecrops, who reign'd in *Athens*, and had himself the Honour to be call'd *Jupiter*, was the first Mortal that acknowledg'd *Jupiter* by the Name of *Supreme*, and taught his Subjects that no sort of Cruelty ought to approach the Divine Altars, and that nothing which had Life was to be sacrific'd, but rather Cakes of their Country Corn, since the Celestial Nature agreed best with Clemency and Beneficence.

The *Eleans* gave *Jupiter* the Title of *Muscarius*, because when *Hercules* was sacrificing amongst them, and was exceedingly troubled with Flies, *Jupiter* drove them all away beyond the River *Alpheus*.

When all *Greece* was afflicted with great Drought, and Persons were sent to consult the Oracle at *Delphos*, it was answer'd, that *Jove* must be appeas'd, and *Æacus* us'd as an Intercessor; he by Prayers and Sacrifices obtain'd an universal Rain over the whole Country from *Jupiter*, who thereupon was call'd *Panellenius*; the *Greeks* likewise call'd him *Xenius*, or the Hospitable, because he was thought the Author of the Laws and Customs concerning Hospitality.

He had the Title of *Dodonæus* from *Dodona*, a Mountain of *Chaonia*, in the Region of the *Molossi*, near which was a Grove of Oaks sacred to him, and esteem'd the most ancient Oracle in *Greece*. But how these Oracles were deliver'd, is a Controversy, whether by two Doves that spoke, or by the Leaves of the Oaks themselves, which became Vocal.

Jupiter had several Names from his Bounty to Mankind; he was stil'd *Optimus Maximus*, the best and greatest of the Gods, from his Beneficence and his Power, because

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because he both can and is willing to do good to all Mankind. His Names of *Lucetius* and *Diespiter*, or *Father of the Day*, came from his giving Men Light, Day, and Life it self; that of *Elicius* came from his *Condescension*, insomuch as the Prayers of Men may bring him down from Heaven; he was call'd upon as *Areius* and *Nicephorus*, as being the Decider of material Events, and able on which side he pleas'd to incline the Victory; he was nam'd *Opitulator* from *helping*; *Centipeda*, as having many Feet, from his *swiftness*; *Stabilitor*, from his *supporting* the World; *Almus*, from *cherishing* all things; and *Ruminus*, from his giving *Nourishment* to all Creatures.

Jupiter had several Titles peculiar to him amongst the *Romans*; as that of *Stator*, because in a Battel with the *Sabines*, he stop'd the Flight of the *Romans* at the Prayer of *Romulus*; he was call'd *Capitolinus*, from the *Capitoline Hill*, where he had a Temple designed him by *Tarquinius Priscus*, erected by *Tarquinius Superbus*, and dedicated by *Horatius* the Consul; and from the Rock on which this Temple was built, he was styl'd *Tarpeius*; he was likewise worship'd, and had a Temple, by the Name of *Prædator*, because in all Victories part of the Spoils were sacred to him. But when a *Roman King*, or chief General, slew an adverse King with his own Hands, the Spoils were offer'd to him as *Jupiter Fere-trius*; such were they which *Romulus* presented, when he had slain *Acron*, King of the *Cæninenses*, and such were offer'd by *Cornelius Gallus*, after the Death of *Tolumnius* King of *Hetruria*; and thirdly, those which *Marcus Mercellus* took from the vanquish'd *Viridomarus* King of the *Gauls*.

Besides all these, *Jupiter* had many Denominations from his Attributes, from several Events, from the Actions he perform'd, from the Persons that had receiv'd Assistance by him, or had erected Temples to his Honour, from the Places where he was most devoutly worship'd, all which are enumerated and explain'd by the learned Writers of the *Grecian* and *Roman* Antiquities.

But

But to sum up all in the Words of *Orpheus* in his Hymns: "*Jupiter* is Omnipotent, he is the first and the last; *Jupiter* is the Head and the Middle; *Jupiter* is the giver of all things; *Jupiter* is the Foundation of the Earth and the starry Heaven; *Jupiter* is both Male and Female, and is likewise immortal; *Jupiter* is the Force of enlivening Fire, and the Spirit of all Things.

C H A P. XI.

Of J U N O.

JUNO was the Daughter of *Saturn*, who, according to some Authors, had no other Female Children but her self and *Glauca*. Although the Writers of the Poetical History agree, that *Juno* was born at the same Birth with *Jupiter*, yet they differ as to the Place; some say that she was born at *Argos*, others at *Samos*, under a Willow, near the River *Imbrasus*; and this latter has obtain'd as the common Opinion, and *Samos* has gain'd the Name of *Parthenia*, because so eminent a *Virgin* as *Juno* was educated, and dwelt there till the time of her Marriage; she is reported to have had almost as many Nurfes as *Jupiter*; *Eubæa*, *Porsymna* and *Aræa*, the Daughters of the River *Asterion*, claim that Honour. *Otes*, a very ancient Poet, who wrote in the Praise of *Juno*, says she was educated by the *Horæ* or *Hours*, others by the *Nymphs of the Ocean*, and *Homer* says by *Oceanus* and *Tethys* themselves. At *Samos*, *Jupiter* in the form of a *Cuckow*, as was said before, made her his Wife, and therefore *Juno*, in her Temple at *Argos*, was represented sitting on a Throne, holding a Scepter with a *Cuckow* upon it. Nor may it seem strange that *Jupiter* should marry his Sister, it being the Custom for the Oriental Monarchs, both *Assyrians* and *Persians*, to match with their nearest Relations.

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Juno soon afterwards took upon her the Care of presiding over Marriages, and when Sacrifices were offer'd to her upon that occasion, the Gall of the Victim was always thrown behind the Altar, to shew that no such thing ought to be amongst married Persons.

There goes a Story that there is a Fountain near *Argos*, nam'd *Canatbo*, in which *Juno* used to bathe her self every Year, and became a Virgin again; but the three places she most delighted in, were *Sparta*, *Mycenæ*, and *Argos*.

The *Romans*, from her Assistance at Marriages and Child-bearing, gave her many Denominations; she was call'd *Pronuba*, because no Marriage was lawful, unless Invocation was first made to her; *Juga* and *Socigena*, from her introducing Persons into the Yoke of Matrimony, and recommending that Union which ought to be between them; *Domiduca*, from bringing the Wife home; *Unxia*, from anointing the Posts of the Door at her Entrance; *Cinxia*, from unloosing the Maiden Girdle; *Perfecta*, because no Person can be complete till married; *Opigena* and *Obstetrix*, because she helped Women in Labour; and *Lucina*, from shewing the first Light to their Children; *Populosa*, by reason *People* are procreated from Marriage; *Sospita* was likewise a general Name for her, because all Women were supposed to be under her *Safeguard*, every one of which had her *Juno*, as every Man had his *Genius*.

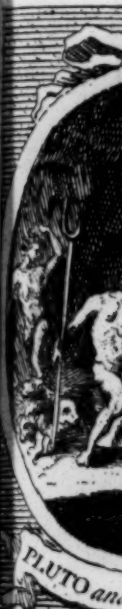
The *Romans* gave her several other Titles, as *Quiritis* or *Curitis*, from the Spear call'd *Curis* in the *Sabine* Language, whence in her Statues and Medals she is found leaning upon a Spear; *Kalendaris*, from the Sacrifices to her upon the first Day of every Month; *Moneta*, because she gave them wholesome Counsel when the *Gauls* took *Rome*, or because she is the Goddess of Money and Riches; the *Lacedæmonians* nam'd her *Ægophaga*, from the Goat that *Hercules* sacrific'd to her. At *Elis* she was call'd *Hoplosmia*, her Statue being compleatly arm'd: At *Corinth* she was call'd *Bunæa*, from *Buno*, that built her a Temple there; but her greatest Sacrifice was at *Argos*.

Argos, which consisted of no less than an hundred Oxen; the Reasons of her other Names, as *Caprotina*, *Acraea*, &c. leave abundance of Room for the Curious.

When the Gods fled into *Egypt* for fear of the Giants, *Juno* transform'd her self into the Shape of a white Cow, which was afterwards thought to be an acceptable Offering to her.

The *Peacock* likewise was a Bird very much in her Favour; the Reason was this: When *Jupiter* fell in Love with *Io*, the Daughter of *Inachus*, who by some is said to have been the Priestess of *Juno*, for fear of that Goddess he transform'd her into the Shape of a white Heifer. *Juno's* Suspicion made her beg it of him, which was a Request he durst not deny; upon this she was plac'd under the Custody of *Argus*, who had a hundred Eyes, two of which sleeping in their Turns, the rest continu'd waking; however, he was slain by *Mercury*, being first lull'd to sleep with the Musick of his Pipe, and the Virtue of his *Rod*, that was call'd *Caduceus*; *Juno*, out of Pity to *Argus*, turn'd him into a Peacock; scattering his hundred Eyes upon the Tail of that Bird; in the mean time she commits *Io* to be tormented by the Furies. Pursued by *Tisiphone*, *Io* falls into the Sea, and is carried by the Waves, first into the *Thracian Bosphorus*, so call'd from her passing it, and then into *Egypt*; thither likewise comes *Tisiphone*, but *Nilus* with his Waters resists her, and scatters all her Armour of flaming Torches, Whips and Scorpions; at the same time *Jupiter* with his Thunder exerts his Power, insomuch that even *Juno* her self was forced to comply, and see her plac'd amongst the Gods, where being crown'd with the *Asp*, a Serpent venerated amongst the *Egyptians*, she presides over the Winds, and is the Patroness of Seamen.

When *Juno* appear'd in her Pomp with her Scepter and Diadem beset with Lillies and Roses, as Queen of the Gods, the Peacock had the Honour to draw her Chariot through the liquid Firmament. For this Reason, in her Temple at *Eubœa*, the Emperor *Adrian* made her
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a most magnificent Offering of a Crown of Gold, a Purple Mantle, with an Embroidery of Silver, describing the Marriages of *Hercules* and *Hebe*, and a large Peacock, whose Body was of Gold, and the Colours of his Tail were imitated by a Multitude of the most precious Jewels.

The Attendants of *Juno* were *Terror* and *Boldness*, and the two Meteors *Castor* and *Pollux*, and fourteen Nymphs still ready at her Service: But *Iris* was never from her, always ready and watchful to be employed in her most important Affairs. She was Daughter of *Thaumas*, for the *Wonderfulness* of her Beauty, and was painted with Wings, and riding upon her own *Rainbow*, by reason of her Swiftnefs. She was *Juno's* Messenger, as *Mercury* was *Jupiter's*, with these Differences, her Office was to unloose the Souls of Women from their Bodies, as *Mercury* unloos'd those of the Men; and whereas he was employ'd in Messages of Peace, she was always sent to promote *Strife* and *Discord*.

There was no Wife more jealous than *Juno*, or that had greater Reason, being so often provok'd to it by *Jupiter*. *Numa* therefore ordain'd amongst the *Romans* that if any unchast Woman approach'd her Temple, a Female Lamb should be offer'd by her to expiate the Offence.

There was none that she was more offended at than *Alcmena*, whose Son *Hercules* she persecuted with the utmost Vigor. And yet he is said to have gain'd his Immortality by the Milk he suck'd from her. When an Infant, he was brought by *Pallas*, and *Jupiter* put him to her Breast when she was asleep; but the Goddess awaking hastily, some of the Milk fell upon the Heaven, and made the *Milky Way*; the remainder fell upon the Earth, and there rendred the *Lillies* white, which before were of the same Colour with the *Crocus*. *Juno* extended her Anger even to his Countrymen the *Thebans*, and for that Reason she was wounded under the right Pap with an Arrow by *Hercules*, as *Homer* tells us.

Her implacable Temper made her upon a certain time relinquish Heaven, and fly into *Eubæa*; *Jupiter* in vain solicited a Reconciliation, but could not obtain it, till he ask'd Advice of *Cithæron* King of the *Platæans*, who was then accounted the subtlest of Mortals: By his Instructions *Jupiter* took an Oaken Image, and adorn'd it with a magnificent Habit and Equipage, and had it carried in a Chariot, and declar'd publickly, that he was going to marry *Platæa*, the Daughter of *Æsopus*; *Juno* hearing of it, and enrag'd with her usual Jealousy, fell furiously upon the Image, tore off all its Ornaments, found out the Deceit, and so all was turn'd into Laughter and good Humour.

Juno, as was said in the former Chapter of *Jupiter*, join'd in Rebellion with *Neptune*, *Pallas*, and the other Gods, as thinking *Jupiter* became too tyrannical. Sure it must be a blessed time in Heaven, when the Supreme Deity had his Wife and Sister, his Brother and his Daughter all conspiring against him! But his Power was too great for them: For if a Golden Chain, as *Homer* describes it, were let down from Heaven, and all the Gods and Goddesses should try to drag him thence to the Earth, yet their utmost Efforts would prove ineffectual; and *Jupiter* in the same Author relates how he hung up *Juno*, and ty'd two Anvils to her Feet, and put Golden Manacles upon her Hands, when still she hover'd in the Sky, by Reason of her Levity, and all the Gods look'd on without a Possibility of relieving her. Under all this the Mythologists would comprehend the Harmony and Connexion of Nature; for the Air that is interpos'd between the Heaven and the Earth is consecrated by the Name of *Juno*, and therefore *Pausanias* writes, that near *Athens* she had a Temple without any Doors or Roof to it, to signify, that she being the Goddess by whom we breathe and live, could have no Place sufficient to enclose her. She is said to be bound by *Jove* with golden Manacles, becausè the inferior Air is join'd to the superior Body by a natural Efficacy; the Anvils are the Water and the Earth, which seem to hang upon the Air.

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that is diffus'd all over them: Nor could all the Gods and Goddesſes free *Juno* from theſe Bands; for ſuch is the Power of the Deity, ſo great his Workmanſhip in the Conjunction of the Bodies that make the Univerſe, that no Force, either human or divine, can diſſolve them, but the ſame Artificer who contriv'd them.

The Poets differ much as to the Number of *Juno's* Children, and the Manner of their Birth and Conception, by ſome they are ſaid to have been, *Mars*, *Arge*, *Ilithya*, and *Vulcan*: But of theſe in the following Chapters.

C H A P. XII.

Of NEPTUNE.

NEPTUNE, the Son of *Saturn* and *Ops*, had the ſame Fortune as *Jupiter*, and underwent the ſame Danger of ſuffering by his Father's Cruelty; when he was born his Mother conveyed him to ſome Shepherds, to be brought up amongſt the Lambs, and pretending to be deliver'd of a Foal, gave it to be devour'd by *Saturn*; ſome ſay his Nurſe was named *Arno*, others that he was educated by *Juno*; he aſſiſted his Brother *Jupiter* in his Wars, and when the Univerſe was divided, the Sea and all its Iſlands became his Empire.

His Wife was *Amphitrite*, with whom he was for a long time deſperately in Love, but could find no means to obtain her, till he ſent the *Dolphin* to intercede for him, as being a Fiſh the moſt active, the moſt endued with Ingenuity and Knowledge, the greateſt Lover of Mankind, and that makes his Approaches to the Sun upon the Surface of the Waters, whereas the others are ſtupid, lye at the Bottom of the Waters, and have little more to boaſt of than mere Motion. The *Dolphin* had the deſired Succeſs, and therefore *Neptune*, as an Acknowledgment, plac'd him amongſt the Stars.

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The Poets describe *Neptune* with black Hair, blue Eyes, seated in a large Shell, drawn by Whales and Sea-Calves, or Horses, whose nether Parts are in the Shape of Fishes, with a Trident in his Hand, and generally naked; but if he has any Habit, it is of an azure Colour.

He found out the Art of riding and managing Horses, and putting two or four of them together to one Chariot; and therefore *Mithridates* threw Chariots drawn by four Horses into the Sea, in Honour of *Neptune*; the same was an ancient Custom among the *Illyrians*; and the Horse-races amongst the *Romans*, performed in a magnificent Place call'd the *Circus*, built for that purpose, were instituted to his Honour; and during his Festival, the Horses left working, and the Mules were adorn'd with Garlands of Flowers. He is said to be the same with the God *Confus*, whose Temple was in the *Circus*; he was so call'd from the *Counsel* he inspires Men with, and particularly from that he gave *Romulus* to ravish the *Sabine* Women, and his Altar was under Ground, to shew that whatever appertains to him must be kept secret.

The *Greeks* make him to have been the Creator of the Horse, which he produced out of the Earth with a Blow of his Trident, when he was in dispute with *Minerva*, in the great Court of the *Areopagus*, who should give the Name to *Cecropia*, which was afterwards by a decisive Sentence call'd *Athens*, from *Minerva*, who made an Olive Tree spring up suddenly, and so obtain'd the Victory, that being esteem'd the most useful thing for the Inhabitants. Now the Horse in that Place could signify nothing else but a Ship; for the two things in which that Region excell'd, being Ships and Olive Trees, it was thought politick by this means to bring the Citizens over from too much Application to Sea-Affairs, to the manuring of the adjacent Country, by shewing how *Pallas* was preferable to *Neptune*, that is, Husbandry to Sailing, which the Production of a Horse could never have done without a farther Meaning. However this

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appears, that *Neptune* had brought the Management of the Horfe, as likewise the Art of building of Ships, to very great Perfection; infomuch that *Pamphus*, who was the most antient Writer of Hymns to the Gods, calls him *the Benefactor of Mankind, in bestowing upon them Horses, and Ships which had Stems and Decks that resembled Towers.*

The *Egyptians* and *Arabians* had each a *Neptune* of their own: *Sanchoiathon*, an old *Phœnician* Author, says *Ufous* was the first *Phœnician* who durst adventure to trust himself to the Waves of the Sea in the Body of a hollow Tree. This *Neptune* must be much antienter than he of the *Greeks* and *Latins*, seeing the *Phœnicians* were Navigators long before the others; *Herodotus* says, the Word *Neptune* was proper to the *Libyans*, who were always Worshipers of this Deity.

They who would reduce this to true History, think that *Saturn* had a Fleet, and that *Neptune* was Commander of it, or rather, according to *Pamphus*, that he was *Generalissimo* by Sea and Land.

Neptune's Trident is thought to represent his Triple Power that he has over the Waters, in disturbing, appeasing, and keeping them in a moderate Temper; but, according to others, it shews his Dominion over the fresh Waters, the Salt, and those of the Lakes, suppos'd to be of a middle Quality. With this Trident he is said to shake the Earth; for it was the Opinion of several of the Ancients, that the Sea, by some subterraneous Passages, gets under the Ground, and shakes the neighbouring Shores, whereupon he was esteem'd to be the God that causes Inundations and Earthquakes.

Neptune being engag'd with several other Gods, in a Conspiracy against *Jupiter*, he was forced to fly with *Apollo* to *Laomedon* King of *Troy*, where they built the Walls of that City, to which the Musick of *Apollo's* Harp did not a little contribute, and therefore he was treated with divine Honours; but *Neptune* was constrained to go unrewarded, at which he was so enraged, that he sent a prodigious Whale, which spouting out a

Flood of Waters overwhelmed the whole Country. *Laomedon* could find no Remedy, but by exposing his best beloved Daughter *Hesione* to this Monster, which was the Cause of many ensuing Calamities to be related hereafter in their proper Places.

Neptune is said, upon a certain time, to have contended with *Minerva* and *Vulcan*, which of them was the best Artificer, and that *Minerva* made a House, *Vulcan* a Man, and *Neptune* a Bull. For this Reason it is not improbable that a Bull should be a proper Offering to him. The Colour of the Beast was to be black, and the stormy Nature of the Sea was represented by his Bellowing and Fury. Sometimes the Tunny Fish was made his Sacrifice: And amongst the Cœlestial Signs the Fishes were under his particular Guardianship.

When *Neptune* rode in his Chariot upon the Seas, his Attendants were an innumerable Company of huge Whales and Monsters. He was preceded by *Triton*, who us'd a great Shell for his Trumpet; on his right Hand were *Glaucus*, *Palæmon*, the younger *Tritons*, *Phorcys*, and all his Family; and on his left were *Thetys*, *Melite*, *Panopæa*, and other Nymphs, no less numerous than the former.

Neptune took a peculiar Delight in Variety of Shapes and Figures, and the Power of Transmutation was what he bestowed upon his Favourites. His Son *Proteus* enjoy'd this Faculty in the highest Degree. He gave it likewise to *Peryclymenus*, the Brother of *Nestor*, who would become a Bird, an Ant, a Serpent, a Bee, and many other sort of Creatures, but at last was kill'd by *Hercules*, who, in his Expedition against *Pylus*, was inform'd by *Pallas* that he was secretly lurking by him in the Shape of a Fly. *Neptune* made use of this Power to gratify his Mistresses; one of which was *Metra*, the Daughter of *Erisichon*, who, by the Anger of *Ceres*, for cutting down a Grove of Oaks that was dedicated to her, was punish'd with an insatiable Hunger, to supply which he was forc'd to sell all his Substance. *Metra* thereupon pray'd to her Lover, that she might obtain the

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Power of being changeable; which being done, by sometimes becoming a Mare, sometimes a Cow, or such like Creature, she could be sold, and then returning to her own Shape, delude the Buyers, and supply her Father's Necessity. He was no less favourable to *Cænis* in her Request; for having ravish'd her, and then promising her any Satisfaction, she begg'd she might be turn'd into a Man, that she might no more suffer such Injury, upon which she became *Cæneus*, a Man remarkable for his Valour.

But *Neptune* himself, to accomplish his Amours, had often Occasion for this Faculty. Taking upon himself the Resemblance of the River *Enipeus*, he begat *Pelias* and *Neleus* upon *Tyro* the Daughter of *Salmoneus*; and in the same Resemblance had *Othus* and *Ephialtes* by *Iphimedia* the Wife of the Giant *Aloeus*. *Melantho*, Daughter of *Proteus*, us'd to divert herself in the Sea by riding upon a *Dolphin*; *Neptune*, by transforming himself to that Shape, got an Opportunity of discovering his Passion for her. *Ceres* fled from him in the Shape of a Mare, he pursu'd in that of a Horse; but 'tis doubtful whether he begat a Horse call'd *Arion*, or a Daughter. Under the Appearance of a Bird he lay with *Medusa* in the Temple of *Pallas*, and from thence sprang *Pegasus*. Being in Love with *Theophrane*, a very beautiful Virgin, he converted her into an Ewe, and himself into a Ram, and so begot that golden-fleec'd Ram which carried *Phryxus* to *Colchis*.

He had several Titles and Denominations from the Places where he was worshipp'd, and from many other Accidents which are to be found among the Poets. He had a Temple in *Arcadia* by the Name of *Proclystius*, or the *Overflow*, because when *Inachus* and his Councils had determin'd, that the Country of the *Argives* ought to belong to *Juno*, the greater Part of it lay under Water; but when *Neptune*, at *Juno's* Request, had made the Sea retire, the Inhabitants built him that Temple in Token of their Gratitude; from his Dominion over Horses, he was call'd *Hippius*, *Hyppocourius*, and *Taraxippus*.

raxippus. He was nam'd *Tænarius* from *Tænarus*, for that was one of the three Places where his Temples were the most magnificent, the two others were the *Isthmus* and *Calabria*, which last Country was peculiarly dedicated to him. He had a famous Temple at *Rome*, enrich'd with the Spoil of many Naval Victories; but the Emperor *Augustus* gave him a very signal Affront, when he caus'd his Statue to be pull'd down, because he suppos'd *Neptune* had rais'd a Tempest at Sea against him, in which not only Part of his Fleet was lost, but his own Life was in Danger.

Concerning the Offspring of *Neptune*, as *Proteus*, *Phorcus*, and the rest, there shall Accounts be given in their proper Places..

C H A P. XIII.

Of PLUTO.

PLUTO was the Son of *Saturn* and *Ops*; he had a Statue at *Athens* in Shape of an Infant, in the Arms of *Peace* that was his Nurse.

He assisted his Brother *Jupiter* in his Wars; and upon the Division of the World, according to some Authors, the Eastern Continent and lower Parts of *Asia* fell to him; but, according to the common Opinion, he had *Spain*, and the Western Parts for his Empire, and liv'd in *Iberia*, near the *Pyrenean* Mountains. Now *Spain* being a fertile Country, plentiful in all sorts of Grain and Provisions, as also in Gold and Minerals, no wonder if he were thence esteem'd to be the God of *Riches*, to which likewise *Peace* may be said to contribute, by affording Nourishment to them.

His Regions being suppos'd by the Ancients to have been under Ground, and he being the first that taught Men to bury their Dead, and that instituted Funeral Solemnities,

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lemnities, he was thought to be the Ruler of the Dead, and that all their Souls descended to him, and that when he had them in his Possession, he bound them with unevitable Chains, and deliver'd them to be try'd by Judges, and then dispens'd his Rewards and Punishments according to every one's Deserts.

He was therefore call'd the Terrestrial or the Infernal *Jupiter*, and Oblations were made to him by the Living for the Souls of their deceased Friends, and *February* was the Month when these Sacrifices were offer'd: There was at that time a Festival call'd *Charistia*, because all the Kindred of the same Family having perform'd the Services of the Dead, made amongst themselves a Banquet of Charity, in which they put an end to all Controversies that might have happen'd amongst them. His proper Offerings were Bulls, and they were to be black; the Ceremonies were perform'd in the Night, it not being lawful to sacrifice to him in the Day: Nay, he is said to tremble when there is any Earthquake, fearing lest the Earth should open and let in the Light, which he abominates.

He is describ'd as riding in a Chariot made of Ebony, and drawn by four black Horses, nam'd *Orphneus*, *Æthon*, *Nycleus* and *Alastor*. The *Keys* were the Ensigns of his Authority, because there is no Possibility that any one should return thence, when he has once lock'd up the Gates of his Palace: As God of Riches, his *Keys* signify the Care and Guard which rich Men have over their Wealth. Sometimes he held a *Sceptre*, at other times a *Wand*, with which he drives the Dead to Hell. He had a *Helmet*, which whosoever wore became invincible, and free from Danger; and this was put on by *Minerva* when she fought against the *Trojans*, that she might not be seen by *Mars*.

The *Cypress* Tree was dedicated to him; with this he us'd to be crown'd, and Boughs of it were carried at Funerals, because this Tree when cut down, never shoots again. Sometimes he delighted in being crown'd with the *Adiantum*, or Maiden-hair, or with the Flowers of

Narcissus, or the white Daffadils, because he found *Proserpine* gathering of them when he fell in Love with her.

The Poets from his Qualities give him the Epithets of *unmerciful*, *implacable*, *unconquerable*, and *most hateful*; he is firnam'd *Agelastus*, because all Laughter is banish'd out of Hell; he is call'd *Hades*, as sitting in Darkness, and not to be seen; *Februus*, from the Lustrations and Purgations us'd at Funerals; and *Summanus*, as being Chief of the Ghosts, or rather the infernal Deities.

His Attendants are, the three-headed Dog *Cerberus*, the three *Furies*, the three *Happies*, and the three *Parcae*, or *Fatal Sisters*.

His whole Region is wash'd with huge and rapid Rivers, whose Names and Natures strike Horror into Mortals. *Cocytus* falls with an impetuous Roaring: *Phlegeton* rolls with a fierce Current of Flames; the *Acherusian* Fen is dreadful for its Stench and Filthiness; the *Ferry-man* that is to waft the Souls over, occasions no less Astonishment for the Nastiness of his Boat, and the Thunder of his Voice. *Cerberus* with his triple Head, and prodigious Howlings, terrifies the Passengers from afar, and then with open Mouth stands ready to receive them; and the *Furies* shake their Locks of Serpents at them; but then the formidable Severity of most just Judges makes it impossible but that a Person, of never so good and upright a Life, must tremble at his Approach to such a Judicature.

Pluto was had in great Honour at *Pylus*, where he had a most magnificent Temple; not far from thence was a Mountain called *Menthes*, from *Menthe*, a Nymph of that Name that was *Pluto's* Mistress; but *Proserpine* getting her into her Power, chang'd her into an Herb that we usually call Mint. Near the River *Corrallius*, where were celebrated the Festivals of all *Bæotia*, there was an Altar built in common to *Pluto* and *Pallas*, for some Mystick Reason.

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Pluto was extremely disturbed that he should be unmarried and without Children; whereas he was Brother to *Jupiter*, and the richest of all the Gods, and yet no Goddess would have him, for the Deformity of his Person, and the Darkneſs of his Kingdom. Under theſe Circumſtances he got into his Chariot, and arriving in *Sicily*, he by chance ſaw *Proſerpine*, as ſhe was gathering Flowers in a Meadow amongst her Companions: He fell deſperately in Love, forc'd her into his Chariot, and drove to the River *Chemarus*, from whence was a Paſſage under Ground to his own Regions. *Orpheus* ſays, that this Deſcent was made through the *Cecropian* Cave in *Attica* not far from *Eleuſis*.

The *Greeks* gave the Title of *Pluto* to a King of the *Moloffians* in *Epirus*, whoſe Name was *Aidoneus*, or *Orcus*, and ſay, that he was the Perſon that ſtole *Proſerpine*, and that his Dog *Cerberus* devour'd *Pirithous*, and had done the ſame by *Theſeus*, if *Hercules* had not come to his Relief.

The Mythologiſts ſay, that *Pluto* is the Earth, whoſe natural Powers and Faculties are under his Direction; ſo that he is Monarch not only of all Riches, which come from thence, and are at length ſwallow'd up by it, but likewiſe of all the Dead; for as all living things ſpring from the Earth, ſo they are reſolv'd into the Principles from whence they came. *Proſerpine* is by them reputed to be the Seed or Grain of Fruits or Corn, which muſt be taken into the Earth, and hid there before it can be nourish'd by it.

Some make *Pluto* and *Plutus* different Gods, that the latter was the Son of *Ceres* by *Jafion*, and that he was more worſhipped than any other God. He is blind and injudicious, for if he were not, he would never paſs by good Men, and heap his Favours upon the bad; being lame, he confers great Eſtates with much Slowneſs; and then being likewiſe very timorous, he makes Rich Men watch their Treasures with a great deal of Pain and Anxiety: He is painted with Wings, to ſignify the

Swiftness of his Retreat, when he is departing from any Person. There is little more of him in Story, but that he had a Daughter nam'd *Euribæa*; and the famous Poet *Aristophanes* has made a pleasant Comedy concerning the various Treatments with which he uses Mankind.

CHAP. XIV.

Of CERES.

C*eres* was the Daughter of *Saturn* and *Ops*; the Place of her Birth, and that which she most regarded, is much controverted, seeing *Sicily*, *Attica*, the *Isle of Creta* and *Egypt* challenge the Honour of it, and each produce their Reasons.

Being very beautiful, her Brother *Jupiter* fell in Love with her, and so they had a Daughter call'd *Proserpine*; her other Brother *Neptune* used the same Freedom with her, and had a Daughter named *Hira*, but others say it was a *Horse* that she was Mother to; and that for Shame and Anger, she ever after wore black Garments, and flying the Sight of the Gods, hid her self in an obscure Cave, she continued there so long, that all the Fruits of the Earth were spoiled, and there was a great Plague amongst Mortals: None of the Gods knew where to find her, till *Pan* saw her as he was hunting in *Arcadia*, and told *Jupiter* of it, who by the Intercession of the *Parcæ*, or Fates, at last appeas'd her.

She her self afterwards fell in Love with *Jasion*, the Son of *Jupiter* and *Electra*, as he lay sleeping in a Field that was new plough'd up, and by him she had *Plutus*, the God of Riches before-mention'd; but *Jupiter*, impatient to see his Son become his Rival, soon turn'd him into *Athes* by his Thunderbolts.

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For some time she liv'd in the Island of *Corcyra*, so call'd in latter times, from a Daughter of *Asopus* that was buried there, but anciently nam'd *Derpanum* from the *Sickle* that the Goddess was us'd to reap withal, which was a Present made to her by *Vulcan*. There was a City in *Sicily* of the same Name, and for the same Reason, (though others would denominate it from *Saturn's* Sickle) and indeed the whole Island of *Sicily* was consecrated to her.

In this Island befel that fatal Misfortune of the Rape of her Daughter *Proserpine* by *Pluto*; whereupon she made her Complaint to *Jupiter*, that she could not have suffer'd more if she had been taken Prisoner by *Gyges* in the Wars of the Giants, than she does now that he sways the Scepter of the Skies. In this melancholy Condition she lighted two Torches at the Flames of the Mountain *Ætna*, to search for her through every Corner of the Universe; which thing the *Sicilians* us'd to imitate, by running about in the Night-time with lighted Torches and great Exclamations.

She hasten'd her Passage by the Swiftneſs of the winged Dragons which drew her Chariot; in her Journey being kindly us'd by *Celeus* at *Athens*, she taught him to sow Corn, and nourish'd his Son *Triptolemus* by Day with Celestial and Divine Milk, and by Night cover'd him in Fire, that so she might render him immortal; which thing *Celeus* too curiously prying into, and crying out that she would kill his Son, he was immediately slain by *Ceres*, and his Son *Triptolemus*, who was grown up after an extraordinary manner, was sent through the World in her Chariot, to teach Mankind the use of Corn. But concerning *Triptolemus*, there are various Opinions in several Authors, some making him the Son of *Eleufius*, others of *Oceanus* and *Terra*, and others of *Dysaules*.

In her Distress she was kindly entertain'd by *Hypoboon*, the Son of *Neptune* and *Asope*, and his Wife *Megaira*; and during her Stay in that Place, there happen'd

various Accidents to her; *Meganira* had prepar'd a Table and Wine for her, but the Goddess refused it, as not proper in her calamitous Circumstances; whereupon she prepar'd her self a Liquor, made by the Infusion of Meal and Corn, which she afterwards used to drink of. There was a young Woman with *Meganira*, whose Name was *Iambe*, the Daughter of *Pan* and *Echo*, who to divert the Goddess from her Melancholy, would tell her pleasant Stories, and make her laugh by Jest and Fancies that she would put into Iambick Verse; and from her that sort of Metre, which before was unknown, took its Name and Original. But there was one unlucky Accident: Whilst *Meganira* was offering Sacrifice to the Goddess, *Abas* her young Son was disgusted at it, and derided the Ceremonies with opprobrious Language; whereupon *Ceres* having a certain Mixture in a Cup, poured it upon him, and so transform'd him into the *Stellio* or *Evet*, whose little Spots on him in the Nature of Stars, still show the Power of that Divine Mixture.

During this Search she came to *Lycia*, where the Clowns not only refus'd to let her drink from a Spring, but likewise dirtied the Water with their Feet, and rudely made Sport with her Misfortunes, whereupon she turn'd them into Frogs, whose croaking and unpleasant Note still continues. But *Jupiter* afterwards reveng'd these Affronts more severely upon them, for when they asked him to grant them a King, he sent them a Log, which they soon trampled on, and then despis'd; whereupon they asking another, he sent them a Water-Serpent which devour'd them: a just Punishment for Subjects that never know when to be easy.

There is a great Dispute amongst several Nations, who made the first Discovery to *Ceres* where her Daughter was, and from thence would attribute to themselves the Glory of the Reward, which was the Art of sowing Corn. Several say that *Triptolemus* and his Brother *Eubuleus* discover'd her, but the generality gave it for the

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the *Fountain Arethusa*, Daughter of *Nereus* and *Doris*, and a Companion of *Diana*, who flying from the River *Alpheus*, who was her Lover, and being pursued through many subterraneous Channels, was best able to see and report what was transacted in the Infernal Regions.

Ceres, to compleat her Bounty, taught Mankind how to join Oxen to the Plow, how to reap, how to house, tread out, and winnow the Corn; and lastly, to reduce it to Meal, so as to make Bread of it; she likewise taught the Art of sowing and cultivating all sorts of Pulse and Garden Herbs, except Beans.

However, some would not make *Ceres* the first Inventor of sowing Corn, but say *Osiris* and *Isis* his Wife, with *Bacchus* in their Company, leading a great Army with Pipes and other musical Instruments, went through the World, teaching Mortals the use of Agriculture; but it is not unusual amongst the Poets, to attribute the Invention of the same thing to several Persons. The People of *Attica* disputed it with the *Cretans*, the first pretended that the Benefaction came from *Cecrops*, the others from the *Idæi Dactyli*; so *Bacchus* pretended to it, as well as *Ceres*, and therefore at *Eleusis* there were Sacrifices to them in common; but that might be for another Reason, the Conjunction of Wine with Bread being that which makes Mens Lives most comfortable. *Ceres* is sometimes taken for the Moon, and *Bacchus* for the Sun; but the general Acceptation is, that *Ceres* is the Earth; they who distinguish more nicely, will have *Vesta* to be the Globe of the Earth, *Ceres* the Surface which is sown and reap'd, and *Proserpine* to be all that part of it which is under us.

From the foregoing Circumstances, *Ceres* is describ'd as tall and majestick, well shaped and beautiful; for what can be more delightful to the Beholders than the Earth, when arrayed with Corn and Plants? Her Hair is yellow, and she is crown'd with a Garland of ripe Ears of Wheat; her right Hand holds a lighted Torch, and

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her left a handful of Corn and Poppies; she is often painted with *Peace* standing by her, and *Plutus* the God of Riches in her Hand.

She has many Appellations, as *Despoina* or *Lady*, *Magna Dea* the *Great Goddess*, *Eucblæa* from her *Verdure*; *Melaina* from her *black cloathing*: She is call'd *AlmaATRIX*, and *Mammofa*, as if her Breasts swell'd with Milk, because after the Earth is impregnated with Seed, and big with the Fruits thereof, it brings forth all things in abundance, from whence, as being our common *Mother*, it may feed and nourish us.

One of her most celebrated Titles was that of *Thesmophoros*, *Legifera*, or the *Lawgiver*, because when heretofore Men lived upon Acorns in the Woods, the Earth lay rough and uncultivated, over-run with Briars and unprofitable Plants; no Persons took care to fix Land-marks, or to become Proprietors, for all things were common to all; but afterwards when Husbandry was taught them by the Benefaction of *Ceres*, Men thought it worth while to dispute about the Limits of their Fields, and from thence Law and Right came to take their Original, and Maxims were laid down for repressing Injuries, for just buying and selling, and for preserving Boundaries, and acquiring or transferring of Possessions.

There were many Festivals celebrated to this Goddess, but the Mysteries and Sacrifices call'd *Eleusinia* and *Thesmophoria* were the most sacred and ancient in all Greece; they were instituted by *Triptolemus*, in the Town of *Eleusis*, from whence *Ceres* her self is likewise call'd *Eleusina*. Some distinguish between the lesser Mysteries which were observ'd every Year at *Argos*, and the greater which was celebrated once in five Years at *Eleusis*. The Matrons who were initiated in these Rites, were such as resolv'd to preserve a perpetual Chastity; at the beginning of the Festivals there was a Feast for some Days together, and Wine was banish'd from the Altars; throughout the whole Mysteries there was a perpetual and wonderful Silence, and it was a Crime to publish

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any thing concerning them; none were suffer'd to see the Statue of the Goddess, except her Priests; nor durst any Persons who were not admitted to those Rites, enquire into them, much less be present at them; the Assembly us'd lighted Torches, and many Exclamations for *Proserpine*, and the whole Solemnity concluded with sundry Games, in which the Victors were honour'd with Crowns of *Barley*.

Eumolpus, the Son of *Driope* and *Triptolemus*, carried these Rites from the *Elusinians* to *Athens*; but *Herodotus* confesses that the Rites of *Ceres*, whom he calls the *Lawgiver*, were brought out of *Egypt* into *Greece* by the Daughters of *Danaus*.

Cicero speaks of a Temple of *Ceres* at *Catanea* in *Sicily*, where was a very ancient Statue of *Ceres*, but conceal'd from the Sight of Men, so that no one knew whether there was any one there or no, every thing being perform'd by Matrons and Virgins.

The *Cerealia* were Festivals of the same Nature with the *Thesmophoria*, first instituted at *Rome* by *Memmius* the *Ædile*, as appears by an Inscription on one of his Medals, on which likewise is the Effigies of *Ceres*, holding in one Hand three Ears of Corn, and in the other a Torch, with her left Foot treading upon a Serpent; none were admitted to these Sacrifices that were guilty of any Crime, and therefore it is said that *Nero* never attempted it; the *Roman* Women cloath'd in White, express'd the Mourning and Complaint of *Ceres*: After the Sacrifices there was a magnificent Feast, and then follow'd the Sports of Fencing and Horse-racing.

The *Ambarvalia* were Festivals celebrated in the Spring by the Husbandmen, to *lustrate* and purge their Ground, so as by the help of *Ceres* to render them fruitful; each Master of a Family provided a Victim, which he adorn'd with an Oaken Wreath about its Neck, and then led it thrice round his Land, attended by all his Family singing and dancing to the Honour of that Goddess, and after such Lustrations his Offering was Milk
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and new Wine. The good Man likewise concluded his Harvest with another Festival, in which he made the Goddess an Offering of his first Fruits, and then gave a publick Entertainment to his Relations and Neighbours.

On the sixth of *April* the Gardeners used to sacrifice to *Ceres*, the Fruitfulness of their Grounds and all their Herbs and Pulse being under her Protection.

A Sow with Pigs was the first Sacrifice of *Triptolemus* to *Ceres*, as a Punishment to the Swine for routing up the Ground; and sometimes a Ram was offer'd to her, when the *Corn* was green, and then she was call'd *Virens*. The Garlands in her Sacrifices were made of *Myrtle*, or *Smilax*, the same as *Ropeweed*; but Flowers were forbidden, because *Proserpine* was taken away as she was gathering them: However the *Poppy* was sacred to her, not only because it grows amongst the *Corn*, but likewise when through Grief she could find no Rest, *Jupiter* gave it her to eat, as having the Power to create Sleep and Forgetfulness.

The Mythologists think, that the wandering of *Ceres* through all the World, was the Transportation or giving of *Corn* to different Nations, either the first time it was sown amongst them, or afterwards when they stood in need of it by Famine. *Diodorus* says, that *Eretheus* sail'd out of *Egypt* into *Greece*, with a supply of *Corn*, in the time of a Dearth, and the *Grecians* in requital of so great a Benefit made him their King, and that he appointed the Rites of *Ceres* at *Athens*, after the manner of those in *Egypt*.

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Of PROSERPINE.

THere are various Opinions concerning *Proserpine*; by some she is said to be the same with *Luna*, *Hecate*, *Libera* and *Diana*.

The *Phœnician* Authors affirm, that she was much earlier known there than in *Greece* or *Sicily*; that she was *Saturn's* Daughter, and that she died a Virgin very young; so that this, as the rest of the Fables, came from the East to the Westward. She was known in *Greece* about two hundred Years after *Moses*, when she was stole away by *Aidoneus*, or *Orcus*, King of the *Molossians*.

Some say she was the Daughter of *Jupiter* and *Styx*; but the *Proserpine* here spoken of was the Daughter of *Jupiter* and *Ceres*, and was born and brought up in the Island of *Sicily*: Being extremely beautiful, she was courted first by *Apollo*, and afterwards by *Mars*, yet neither could obtain her, for *Ceres* absolutely refus'd her Consent to either of them; but she could not avoid the Force of *Jupiter*, who lay with her in the Shape of a Dragon.

However she had vow'd Virginitie, and was educated in *Sicily* with *Minerva* and *Diana*, who had done the same: they all three wrought a Garment for *Jupiter* their Father, of the Flowers they had gathered in Company one with another. By Reason of this familiar Converse they each of them chose out a Place for their particular Residence in that Island; *Minerva* took the Parts near *Himæra*, where the Nymphs for her sake open'd the *hot Baths*; *Diana* had the Region about *Siracuse*, which from her, both by the Oracles of the Gods, and by Men, was call'd *Ortygia*; and the Nymphs, to ingratiate themselves with her, open'd that mighty large Fountain call'd *Arethusa*, in which were a great many
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Fishes that remain'd sacred, and not to be touch'd by any Person without a remarkable Calamity; *Proserpine* enjoy'd the pleasant Meadows about *Enna*, in common with the other two Goddesses. This Meadow Ground is deckt with Violets, and all other sorts of Flowers, which flourish continually all the Year long; the middle and highest part of it is Champain, and well-water'd, but all the borders round are craggy, guarded with high and steep Precipices; it is suppos'd to lie in the very midst of *Sicily*, from whence it is call'd the Navel of it. Near at hand are Groves and Gardens, surrounded with Morasses, and a deep Cave with a Passage under Ground opening towards the North. In this happy State remain'd *Proserpine*, when *Pluto* pass'd in his Chariot thorough the fore-mention'd Cave, and found her gathering Flowers, amongst her Companions *Leucippe*, *Janthe*, *Metobolis*, *Tyche* and *Ocyrrhoe*, the Daughters of *Oceanus*; thence he took her into his Chariot, and carried her to *Syracuse*, where the Earth opening, they both descended to the Infernal Regions, and in the same place arose the Spring and Lake call'd *Cyane*, where the *Syracusians* every Year celebrate a Festival, in which besides the sacrificing of lesser Victims, they publicly throw several Bulls into the Waters.

Some say, that *Minerva* and *Diana* were in her Company, when this happen'd; others, that *Juno*, *Venus* and *Minerva* were present. *Orpheus* seems to intimate as if *Pluto* carried her over the Seas before he went into his own Kingdom, which is agreeable to Reason, if she were a *Sicilian*, and he liv'd either in *Spain* or *Epirus*.

The fine Countries in *Macedon* and *Thrace* are water'd by the River *Strymon*, and from thence *Proserpine* was taken as she was gathering of Flowers, according to some Authors.

The Troubles and Wanderings of *Ceres*, in Search of her, have been related before: However, for her Mother's Tears, Lamentations, Howlings, beating her Breast, and tearing her Hair, *Proserpine* obtain'd this Favour of the Gods, that such Actions should be us'd, and such

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Passions express'd at the Funerals of Relations, as proper Sacrifices due to her, and to be perform'd in her Honour.

When *Ceres* had found out where her Daughter was, *Jupiter* upon her repeated Solicitations promis'd, that *Proserpine* should be restor'd, provided she had not yet tasted any thing in Hell: *Ceres* went joyfully down; and *Proserpine*, full of Triumph and Gladness, prepar'd for her Return, when *Ascalaphus*, the Son of *Acheron* and *Gorgyra*, discover'd that he saw *Proserpine*, as she walk'd in *Pluto's* Orchard, pluck a Pomegranate, and eat three, or, as others will have it, nine Grains of it; whereupon her Journey was stopp'd immediately. But *Ascalaphus*, though his Information was true, yet out of Hatred to Informers, was turn'd into a *Toad*: At last, by the repeated Importunity of her Mother's Prayers to *Jupiter*, this Favour was extorted from him to mitigate her Grief, that *Proserpine* should live half the Year in the Heavens, and the other half remain below in Hell with her Husband.

Besides this, *Jupiter* to oblige *Proserpine*, at the Solemnity of her Marriage with *Pluto*, gave her the whole Island of *Sicily*; and from thence by her means *Syracuse*, the Metropolis of it, arriv'd to its eminent Wealth and Grandeur; for when *Archias* and *Myscellus* consulted the Oracle of *Phæbus*, where to build their Cities, they receiv'd for Answer, That it was in their Choice, whether they would have Riches, or healthful Air; *Myscellus* chose the latter, and so built *Croton*, famous for the Strength of its Wrestlers, and of *Milo* in particular; but *Archias* built *Syracuse*, than which no City was more wealthy and magnificent.

Proserpine being in the Infernal Regions, *Theseus* and *Pirithous* having heard of her Beauty, went to fetch her thence; for they had agreed to be Assistant to one another, in obtaining some beautiful Person for each of them, and having cast Lots who was to have the first, it fell to *Theseus*, who thereupon gain'd the beauteous *Helena*. It now came to the Turn of *Pirithous*, who resolving

66 Of VESTA, the Daughter of SATURN.

to obtain *Proserpine*, together with his sworn Companion *Theseus*, made a Descent by the way of *Tanarus*: Being arriv'd in Hell, they sat down upon a Rock, from whence they could not rise again, till *Hercules* coming thither, deliver'd *Theseus*, because he was by Oath forc'd to go thither, but left *Pirithous* there, because he had run into that Danger through his own Wilfulness.

The *Greeks* call *Proserpine* by the Name of *Despoina*, the same with *Domina* or *Lady*; as she was Queen of the Dead, so all of them are said to be receiv'd under her Dominion.

As *Proserpine* was to stay six Months with her Mother, and six with her Husband; she was the Emblem of Seed Corn, which lies in the Earth during the Winter, and the other half Year sprouts forth, produces Fruit, and is put into the Granary. Some say, it is because the Moon, who, as they would have it, is the same with *Proserpine*, remains as long in the upper as she does in the lower Regions. The Ancients call'd the superior Hemisphere by the Name of *Venus*, and that which is below, by that of *Proserpine*.

Dogs and barren Cows are the proper Sacrifices to this Deity.

CHAP. XVI.

Of VESTA, the Daughter of SATURN.

VESTA, the Daughter of *Saturn* and *Vesta* or *Rhea*, was Sister to *Juno* and *Ceres*. She was the Goddess of the Elemental and the Ætherial Fire. *Homer* says this Fire was in the Habitation of the Gods; but *Orpheus*, that it was in the middle Region. Some take it for that Fire or Heat inclos'd in the Earth by which all things are produc'd; by others it is held to be that Flame

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Of VESTA, the Daughter of SATURN. 67

Flame or vital Heat, which is diffus'd through the Body, there cherishing, refreshing and quickning each part, and is so necessary to the moving and actuating of the whole, that if it happens to be extinguish'd, Life itself must pass away together with it.

This Goddess was a Virgin, and so great a Lover of Virginity, that when *Jupiter* came to his Empire, and to requite her for the Assistance she had given him, proffer'd to give her whatever she would demand; her first Request was, that she might always be a Virgin, and then that she might have the first Oblation in all Sacrifices. It is the Opinion of *Lactantius*, that *Vesta* is said to be a *Virgin*, because *Fire* is incapable of being violated and nothing is born from it, but it gathers and turns all things into itself.

Tully tells us the Power of *Vesta* was altogether concern'd about Hearths and Altars; she was esteem'd the Guardian of Houses, and that justly, because she first taught Men how to build them, and therefore her Image was plac'd in the Porch or Entrance, and there was a daily Sacrifice of Perfumes offer'd to her. Her Name was preserv'd by her Worshippers in all things most necessary to them; The Fire which they us'd was call'd *Vesta*, and so their Hearths, Chimneys and Altars were by the *Greeks* call'd *Hestiai*, *Vestibula* were their Porches, and *Vestæ* were the round Tables on which were plac'd the Dainties which had been produc'd by the *Earth*, and afterwards fitted for human Food by the *Fire*.

The *Greeks* had a perpetual Fire burning to the Honour of *Vesta* in the *Pritaneum*, or Council-Hall at *Athens*. *Aeneas* first carried the Household Gods, the Image of *Pallas*, and the Sacred Fire into *Italy*. *Numa Pompilius* restor'd the ancient Ceremonies and Rites of the Goddess *Vesta*, and took care to preserve a Fire which was to resemble the *Ætherial*, and was call'd *Eternal*, because always to continue Burning; he built a Temple to her which was round, and in After-ages came to be very magnificent; in it were two Lamps, and within the innermost

nermost Recess was a Fire preserv'd in Pots of Earth suspended in the Air, and this was look'd on as one of the sacred Pledges of the *Roman* Empire; he ordain'd her four Priestesses, who were to be chosen out of the noblest Families of *Rome*, and had extraordinary Honours and Privileges paid them; they were to continue in the Service thirty Years, during which time they were to preserve their Virginity, otherwise they were to be buried in the Ground alive; it was their Duty to attend the sacred Fire, or, if it went out by their Neglect, they were chastis'd by the High-Priests in a most severe manner.

This Fire might not be lighted again but by the Rays of the Sun, with which, though no such Accident happen'd, upon the first of *March* it was yearly renew'd; the extinguishing of this Fire by Carelessness, was thought to be of the utmost Consequence, and to portend some dreadful Misfortune to the *Roman* Empire; 'till such time as it was reviv'd, all publick as well as private Business was intermitted, and incredible Pains were taken to expiate the unhappy Prodigy.

CHAP. XVII.

Of APOLLO.

HAVING done with the Progeny of *Saturn*, we come now to the Offspring of *Jupiter*, amongst whom none more worthy to preside than *Apollo*.

Apollo is describ'd as a Youth, without so much as the Down of a Beard upon his Chin, his Hair long, never cut, but dishevel'd, and as it were flowing with the Wind; he is crown'd with Laurel, his Garments and Sandals shining with Gold; he holds a Bow and Arrow in his right Hand, and a Harp in his Left; sometimes he has a Shield in one Hand, and the *Graces* in the other

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at other times he is cloath'd with a long Robe, and carries a Harp and a Cup of Nectar, the Symbol of his Divinity; he has a threefold Authority; in Heaven he is the Sun, and so bears the Harp, to signify that all things there are full of Harmony: Upon the Earth he is call'd *Liber Pater*, and carries a Shield, to shew himself the Protector of Mankind, and that he defends all in Health and Safety; in the infernal Regions he is *Apollo*, and whosoever is struck by his Bow and Arrows is immediately sent thither.

When he appears as the *Sun*, he rides in a Chariot drawn by the four Horses, *Pyrios*, *Eous*, *Ethon* and *Phegon*: Every Night he goes to rest in the Ocean till the next Morning, when the *Hours* prepare his Horses to begin their Course again, and open the Gates of Day. The Ancients worshipp'd several by the Name of *Apollo*, of which *Tully* mentions four; the first and most ancient was the Son of *Vulcan*, he was the Tutelary God of the *Athenians*; the second the Son of *Corybas*, born in *Crete*, who contended with *Jupiter* for the Government of that Island; the third was the Son of *Jupiter* and *Latona*, who came from amongst the *Hyperboreans* to *Delphos*; the fourth was born in *Arcadia*, and call'd *Nomion*, because he was their Lawgiver: *Herodotus* mentions another, the Son of *Dionysus* and *Isis*, who were the same with *Osiris* and *Ceres*; *Latona*, one of the eight *Egyptian* Deities, was his Nurse and Protectress in *Plote*, or the floating Island, when *Typhon* sought the Children of *Osiris* to destroy them, he was call'd *Orus*, and was the last of the *Egyptian* Kings that were worshipp'd for Deities.

But the famous Actions of all the rest were attributed to the *Apollo* here treated of, who was the Son of *Jupiter* and *Latona*, born in *Delos*, where the Palm-tree was shewn that she lean'd upon, when she was dejected of him upon the Mountain *Cynthus* near the River *Inopus*; but against this Opinion the *Ephesians* represented to the *Roman* Senate, that he was born with them, and that they could shew the Olive-Tree on which
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Latona rested in the Pains of her Travails; that the River was called *Chencriis*, and the Forest *Ortygia*, whither *Apollo* retir'd from the Wrath of *Jupiter* when he had slain the *Cyclops*; others say he was born in the City *Tegyra*, where he had a famous Oracle, near which was a Mountain call'd *Delos*, and at his Temple flow'd two Fountains, call'd the *Palm* and the *Olive*, admirable for the Sweetness and Abundance of their Waters.

His Mother was *Latona*, the Daughter of *Cæus* the Titan and *Phæbe*, or as others, of *Saturn*: Beyond the Country of the *Celtæ* is a great Island in the Ocean not less than *Sicily*, inhabited by a People call'd the *Hyperboreans*, it is of a wonderful Temperature and Fertility, where Fruit is produced twice a Year. Here they say *Latona* was born, who, being extremely beautiful, engag'd the Affections of *Jupiter*; as soon as *Juno* had found that she was big with Child, she drove her from the Heavens, and commanded the horrible Serpent *Pytho*, which sprung from the Impurities of the Earth after *Deucalion's* Flood, to follow her whithersoever she went, and to eat up her Children. *Juno* likewise caus'd the whole *Earth* to swear that she would not afford her any Place to bring forth in; at that time the Island *Delos*, which had been broken from *Sicily*, lay under Water, and had not taken the Oath, so that *Neptune* commanded it to rise in the *Ægean* Sea, and afford a Reception for the distressed *Latona*, who fled thither in the shape of a *Quail*, from whence that Island had the Appellation of *Ortygia*, which agrees with the Greek Name of that Bird. Some say this Island was a Sister of *Latona's* whose Name was *Asteria*, and being belov'd and courted by *Jupiter*, was turn'd into this Island; here *Latona* was deliver'd of Twins; *Diana* was born first, and immediately as the Midwife assisted her Mother at the Birth of *Apollo*, soon after he was born he destroyed the Serpent *Pytho* with his Arrows; but other Authors say he did not do it till he was come of Age, and that after a long and obstinate Fight. Upon this Occasion there arose so great an Opinion of the Sanctity of the Island *Delos*.

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Delos, that many Ages after, when *Xerxes* invaded Greece with a thousand Ships, and destroyed all things sacred and prophane, although the *Persian* Fleet came upon their Coast, they durst not touch any thing belonging to it.

But *Latona's* Miseries did not cease here; for flying into *Lycia* with her Twins, she came to the Fountain *Mela*, and being deny'd the Water of it by the Shepherd *Neocles*, and the rest of the Clowns giving her opprobrious Language, she turn'd them into *Frogs*; when her Children grew up, *Apollo* chose *Lycia*, *Diana* went into *Crete*, and *Delos* was left for the Residence of *Latona*.

It was in *Lycia* that *Apollo* begat a numerous Offspring; amongst the rest he had *Elutherus* by *Æthusa* the Daughter of *Neptune*; by *Evadne* he had *Janus* the Prophet, who begat a Race of Soothsayers call'd *Janidæ*, who divin'd by cutting the Skins of the Sacrifices; by *Atria* he had *Miletus*, from whom a City was so call'd; and *Oaxus* from whom *Oaxia*, and *Arabus* who gave the Name to *Arabia*; *Asterie* was the Mother of *Idmon* the Soothsayer, who going with the *Argonauts* to get the Golden-Fleece, and wandring too far upon the Shore, was kill'd by a wild Boar; *Tænarus* the Prophet and *Ismenius* were his Sons by *Melia*; *Thestor* was the Son of *Aglaia*, and became Father to *Chalcas* the Soothsayer, much about the same time that *Mopsus* was born to *Apollo* by *Manto*; *Chalcas* and *Mopsus* contended for Preference in the Art of Divination, the latter overcame, and the former died for Grief; by *Anathrippe* he had *Cbius*, who gave his Name to an Island; and by *Achaibalide* he had *Delphus*, from whom the Place of the famous Oracle was so call'd, not to mention many others to be found amongst the Poets.

But the most famous of his Sons was *Æsculapius* (of whom hereafter) by the Nymph *Coronis*: He was so excellently skill'd in Physick, that he was thought to raise many from the Dead, particularly *Glaucus* the Son of *Minos*, and *Hippolitus* the Son of *Theseus*; upon this

Pluto

Pluto complained to *Jupiter*, that the Number of the Dead decreased, and that *Æsculapius* weaken'd the Empire of the Shades below; at which *Jupiter* was so incens'd that he slew him with his Thunderbolts; and on the other Part *Apollo* was enraged to that degree, that he slew the *Cyclops* who had forged them.

Jupiter, as a Punishment for this Insolence, banish'd him out of Heaven for a time, so that being depriv'd of his Divinity, he underwent a great deal of Misery upon Earth, insomuch that he put himself into the Service of *Admetus* King of *Thessaly*, to keep his Sheep for a Livelihood. He fell into a particular Friendship with his Master, who admir'd his Industry, and his extraordinary Wit and Management; during this Retirement he is said to have invented, or rather to have perfected the Lute, which gave ease to his Misfortunes. Whilst he was watching his Cattle there happen'd to him a very odd Accident; *Mercury* was born in a Morning, the same Day about Noon he had learn'd Musick, and to play on an Instrument that he had made from the Body of a Tortoise, which he found dried upon the Shore, and call'd it the Lyre; in the Evening he came to *Apollo*, pleas'd him with the new Invention, and found an Opportunity to steal his Cattel from him; *Apollo* enrag'd, demanded Restitution, not without Threatnings, but soon found himself disarm'd, for the young Thief had got his Bow and Quiver from him, so that he was forc'd to make a Jest of it, and pass it off in Laughter. Here Authors cannot agree, whether the Cattle *Apollo* had the Care of, were Cows, Mares or Sheep, though the latter is thought most probable, and the Shepherds sacrifice to him as their Protector.

From *Thessaly* *Apollo* went to *Sparta*, where living near the River *Eurotas*, he became very fond of a pretty ingenious Youth called *Hyacinthus*; being at play with him, *Zephyrus* out of Envy, blew the Quoit that *Apollo* cast against the Head of the Boy, who immediately fell down dead. *Apollo*, to preserve the Remembrance of him, caus'd his Blood to produce Violets, or rather ting'd

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those Flowers with it, and made that Colour which was White before, now to become Purple: This Story signifies, that Flowers are blasted and dry with cold Winds, but bud and flourish with the Sun.

From *Sparta* he fled to *Laomedon* King of *Troy*, where, meeting with *Neptune* in as bad a Condition as himself, having likewise fallen under the Displeasure of *Jupiter*, they agreed with *Laomedon* to make Bricks, and build the Walls of *Troy*; they wrought long for this ungrateful Master, but saw no hopes of the Reward promis'd them for their Labours, whereupon *Apollo* sent a Pestilence amongst his People, which caus'd a great Destruction.

Apollo was afterwards Assistant to *Alcathous* in building a Labyrinth, in which was a Stone where he us'd to lay his Lute when he went to work, which retain'd this Faculty, that it would send forth melodious Tunes, when struck with any hard Instrument.

Apollo's peculiar Excellencies were the use of the Bow, his Skill in Physick, his Invention of Musick, and the Art of Divination and Prophecy.

The Arrows of *Apollo* were always fatal; with them he slew *Python* and the *Cyclops*, and the Giant *Titius* that would have ravish'd *Diana*, who after his Death was thrown into Hell, where two Vultures are perpetually gnawing at his Liver. The unfortunate *Niobe*, Daughter of *Tantalus*, Wife to *Amphion*, felt the dismal Effects of them; for she having bore a great many Children, being seven Sons and seven Daughters, was so vain and rash as to prefer her self to *Latona*; this so enrag'd the two Twins, that *Apollo* slew the Males with his Arrows, as they were hunting in *Cithæron*, and *Diana* shot the Daughters in the Embraces of the Mother: *Jupiter*, out of Compassion to *Niobe*, who always continu'd weeping, turn'd her into a Marble that remain'd upon *Syphilus*, a Mountain in *Phrygia*.

Apollo's great Understanding how to cure Diseases, consisted in his Knowledge of the Virtue of Herbs and Plants, which he could best learn from his Mother *Isis*

or *Ceres*, the same with the *Earth*; *Hippocrates* ordered his Disciples to swear by *Apollo* the God of Medicine.

Apollo likewise gloried much in being the Inventor of Musick, found out as a Comfort and Remedy for the Calamities of human Life, being able to excite or allay all the Passions of Mankind, the Muses therefore were under his Protection, he being their President at least, if not their Father; even the Grasshopper, for being a musical Animal, was sacred to him; and therefore he being the Protector of the *Athenians* and their Country, they wore golden Grasshoppers ty'd up in their long Hair, out of Respect and Honour to him; he was so jealous of any Rival in this Art, that none pretended to be so, without suffering extremely for it.

Midas King of *Phrygia*, being constituted Judge between him and *Pan*, which could make the greatest Harmony with their Instruments, and giving a foolish Sentence against *Apollo*, had a pair of Ass's Ears clapp'd to his Head immediately.

Linus, the Grandson of *Neptune*, who excell'd all Mortals in Musick, for daring to sing with *Apollo*, was put to a cruel Death by the Victor.

Nor was the Fate of *Marsyas* the Son of *Vagrus* less unhappy. He was a young Satyr, who by chance found a Pipe which *Minerva* had thrown away; for though she had been the Inventor of it, yet seeing her self one Day in a Fountain, she perceiv'd that the blowing of it disfigured her Cheeks and Countenance, the decent Comeliness of which she prefer'd to the Excellency of her Musick. *Marsyas*, by his Industry, had attain'd to so much Skill as to please the Shepherds and Shepherdesses with it; but *Apollo* coming to *Nysa*, he was so vain as to dispute with him, who should be thought the greatest Artist, and the *Nysians* were to be the Judges. At first the Loudness of the Pipe got the Preference of the Softness of the Lute: But at the second Encounter *Apollo* joining his Voice to the Instrument, soon obtained his merited Applause. *Marsyas* complain'd of Injustice

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justice, that his Adversary employed two Arts against him instead of one, and that Judgment was to be given only as to the Excellency of the Instruments; *Apollo* reply'd, that either both ought to be allow'd the same Privilege, or both should be restrain'd from making use of their Breath or Mouths, and their Hands only should evidence the Excellency of their Skill; this was thought reasonable, and *Apollo* being permitted to proceed upon the third Contest, was declared Victor, and immediately hung his Adversary up upon the next Pine-Tree, and flead him alive; afterwards out of Compassion he chang'd him into a River of the same Name, which rises near the Springs of the River *Mæander*, and passing through the City *Cælena*, at last runs into it.

The God *Apollo* was most famous for Divination and Prophecy, and therefore was had in the greatest Honour amongst all Nations, being instructed in that Art by *Pan*, the Son of *Jupiter*, and the Nymph *Thymbris*; he went to *Delphos*, where *Themis* at that time gave her Answers; but when the Serpent *Pytho* hindred him from coming to the Cavern, *Apollo* slew him, and so possess'd himself of the Oracle. The City *Delphos* lies in *Bœotia*, and is suppos'd to be in the middle of the World; for when *Jupiter* sent forth two Eagles at the same time, one from the *East*, the other from the *West*, they both met at that Place exactly, in Memory whereof a Golden Eagle was there deposited.

Here *Apollo* had the most celebrated and richest Temple in *Greece*; for all Nations vy'd with one another in sending extraordinary Presents thither. *Cræsus*, the rich King of *Lydia*, gave a thousand Ingots of Gold to make an Altar there; and *Phalaris*, the Tyrant of *Agrigentum*, made a Present of a Brazen Bull, which was a Master-piece of Art, and a Testimony of his Piety. The Answers which *Apollo* gave here were suppos'd to be receiv'd by him from *Jupiter*; they were deliver'd by a Virgin call'd *Pythia* or *Phæbus*, who was plac'd upon a Vessel or Stool with three Feet, call'd also *Cortina*, from the Skin of *Python*, with which it was cover'd. Opin-

nions differ as to the Manner how this Woman understood the Minds of the Gods. *Tully* supposes, that some Vapours exhal'd out of the Earth, and affected her Brain, and rais'd in it a Power of Divination. *Neptune*, according to some Authors, was posselt of *Delphos*, and *Apollo* gave Answers in *Calabria*, till a mutual Exchange was agreed of between them.

Apollo was worshipp'd with great Veneration by the *Falisci*, in a Mountain call'd *Soraete*, where his Priests were of that Sanctity and Purity of Life, that they could walk upon burning Coals without being hurt by them.

The *Romans* built him many Temples; but *Augustus*, after the Victory of *Actium* which he obtain'd over *Antony* and *Cleopatra* Queen of *Egypt*, out of Gratitude to this Deity that he had address'd himself to in the beginning of the Fight, first built him a Chapel upon the Promontory of *Actium*, and renew'd the solemn Games to him; and then rais'd him a Temple upon the Mount *Palatine* in *Rome*, whose Structure and Magnificence were almost incredible: It was all of Marble from *Clarus*, with divers Materials both within and without, which were much more costly: There was a spacious Portico for the holding a Library of *Greek* and *Latin* Authors; in the Place before the Temple were four Cows of Brass, representing the Daughters of *Prætus* King of *Argus*, who were chang'd into that Shape for contending with *Juno* for Beauty, done by the Hand of *Myron*; the Gates were of Ivory, enrich'd with much Carving; in the Frontispiece was the Chariot of the Sun of massy Gold, with Rays of as vigorous Light as the true ones: And within, besides admirable Painting, there was the Statue of the God by the Hand of *Scopas*, with another Giant-like Figure in Brass being fifty Foot high. In short, there was every thing that became the Gratitude of such an Emperor to such a Deity.

Apollo, as the other Gods, had a great many Titles from various Causes: He was call'd *Phæbus*, from the Splendor of his Light; and *Delius*, from making hidden

things manifest, or else from the Place of his Birth; and *Cynthius*, from a Mountain in the same Island; he had the Name of *Pæan*, from striking the Serpent with his Darts, his Mother and the Spectators all the while crying, *Io Pæan, Strike Pæan*, which they afterwards continu'd in the Songs of Triumph for this Victory, and all others after great Success. As he is the *Sun*, he is likewise call'd *Pæan*, from striking the Earth with his Rays.

The Places where he was worshipp'd were many; from all or most of which he was denominat'd; as, *Cryse*, *Tenedos*, *Cylla*, *Cyrra*, and *Claros*, a City in the Region of *Colophon*: He was call'd *Abæus*, from a City in *Lycia*: He was worshipp'd likewise at *Miletus*, and amongst the *Mæonians*.

For the Conveniency of himself and his Priests, he deliver'd Oracles at *Delos* during six Months of the Summer Season, and at *Patera* in *Lycia* during the other half Year; and upon the Removals of the God there were great Solemnities.

He was call'd *Nomius* and *Agræus*, from feeding of Cattle; *Puëtes*, because at Cuffs he kill'd one *Phorbos*, a cruel Robber, that hinder'd the Access to his Temple. He was call'd *Delphinus*, because when *Castalius* a *Cretan* carry'd Men into several Colonies, *Apollo* guided him in the Shape of a Dolphin.

The *Tyrians*, being besieg'd by *Alexander*, had bound the Image of *Apollo* with Chains of Gold; upon the Conquest of the City, the Chains were taken away, and the God was releas'd, whereupon he was call'd *Apollo Philaxandrus*, the Friend of *Alexander*.

The Sacrifices he most delighted in were Lambs, Bulls and Oxen, but there were several other things that were consecrated to him; the Cypress Tree came to be so upon this Occasion. *Apollo* was very much pleas'd with the Forwardness of a Lad, called *Cyparissus*; who when he had unfortunately killed a Deer that had been brought up with him, and that he therefore loved exceedingly, fell into such a Melancholy, that he incessantly

fantly bewailed the Loss; *Apollo*, to retrieve him, chang'd him into a Cypress-Tree, and according to his Request, made him a constant Companion of Mourning and Funerals.

The *Crow* is sacred to him from foretelling the Weather, by a clear or hoarse Voice shewing the different Changes of it. The *Swan* is likewise endued with Divination, when, foreseeing his Happiness in Death, he dies with Singing and Pleasure. The *Wolf* is not unacceptable to him, not only because he spar'd his Flocks when he was a Shepherd, but because the Furioufness of Heat is express'd by him, and the Perspicuity and Sharpness of his Eyes are fittest to represent the Fore-sight of Prophecy. It is remarkable, that most of the things *Apollo* delighted in, depended upon the *Sun*, or bore some Resemblance to it; the Palm and Olive Tree, under whose Shelter he was born, always grow in warm Countries, and their Fruit cannot be distant from the Sun; the Laurel Tree is of a hot Nature, always flourishing, and conducing to Divination and Poetick Raptures, and the Leaves of it put under the Pillow, produce true Dreams; the *Juniper*, whose Branches and Berries were us'd by the *Scythians* in their Mysteries, is of an extraordinary hot Nature; the *Hawk* has Eyes as fierce as the *Sun*, the *Cock* foretels his rising, and the *Grasshoppers* have their Rise and Subsistence from him; and lastly, the *Bull* represents him in his full Heat and Fury.

In ancient Times the young Men that nourish'd long Hair, when they began to have Beards, us'd to deposit their Locks as sacred to *Apollo* in his Temple, and so the Virgins did their Girdles to *Diana*.

Apollo was often sensible of the Passion of Love, and transform'd himself into various Shapes to accomplish his Amours, as into those of a Stag, a Hawk, and a Lion.

He pass'd some Time with *Venus* in the Island of *Rhodes*, and during their Stay there, it rain'd Gold, and the Earth was clothed with Lillies and Roses, from which

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last Flower the Island took its Name, or rather from the Nymph *Rhodia*, who was likewise belov'd by him. He seem'd to delight in that Place more than in any other Part of the Earth, because there is no Day so very dark or cloudy, but that the Sun appears to the Inhabitants; the *Rhodians* dedicated to him a *Colossus* of Brass of eight hundred Feet in height, and of a proportionable Bigness, which was reputed one of the *seven Wonders of the World*.

He fell in Love with *Daphne*, who preferr'd a Youth call'd *Leucippus* before him; *Apollo* envying his Happiness, inspir'd him with the Thought of putting on the Habit of a Virgin, and so accompanying with the Nymphs, they would have had him bathe with them in the River *Ladon*; he obstinately refus'd, and was thereupon discover'd by them, and stabb'd to the Heart with many Daggers; *Apollo* afterwards pursu'd the Nymph, who, to avoid him, by her Prayers to the Gods, was turn'd into a *Laurel*.

The Nymph *Bolina* chose rather to throw her self into the Ocean, than upon his Importunities to lose her Virginity, upon which *Apollo* rendred her immortal; he had the same Passion for *Castalia*; but she vanish'd into a Fountain. Being enamour'd with *Leucothoe* the Daughter of *Orcamus* King of *Babylon*, he came into her Chamber in the Shape of her Mother *Eurynome*; her Sister *Clytie* being jealous, acquainted her Father with it, who was so enrag'd, that he order'd *Leucothoe* to be buried alive; but *Apollo* took pity of her, and chang'd her into a Tree that drops *Frankincense*; for this Fact he utterly deserted *Clytie*, who pin'd away with her Eyes continually looking up to the Sun, till she was turn'd into a Flower call'd the *Heliotrope*, that moves itself always on the side he is of, to see him.

They who pretend to turn such Matters to true History tell us, that *Apollo* was King of the *Arcadians*, who, for ruling too severely, was depos'd from that Dignity, and forc'd to live a private Life; whereupon he fled to *Admetus* King of *Thessaly*, who gave him the

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Command of the Country lying about the River *Amphrysus*, and that he was no otherwise a Shepherd, than as Kings amongst the Ancients were said to be the *Shepherds of their People*, and in that state indeed, although he was his Friend, he was inferior to *Admetus*.

C H A P. XVIII.

Of the Offspring of Apollo: Æsculapius, Idmon, Linus, Orpheus, Aristæus, Phaethon and Circe.

THE Offspring of *Apollo*, besides those spoken of before, were famous for their Wit, Parts, Heat and Vigor; or else illustrious for the several Arts in which their Father was excellent; or remarkable for the Excess of their Amours and Passions.

One of most Note was *Æsculapius*, the God of Physick, and Son of *Apollo* by the Nymph *Coronis*: Her Father, King *Phlegyas*, not knowing that she had conceived, was carrying her with him into *Peloponnesus*, when she was brought to Bed at the Confines of the *Epidaurians* in *Sclavonia*, where she expos'd the Infant upon a Mountain, which was afterwards call'd *Tittbias*, from nourishing him; for a She Goat came thither to suckle him, being attended by a Bitch, who is said likewise to have given him Milk, and to have observ'd whither she was going; the Shepherd missing them, and searching about the Pastures, found them and the Child together; there were fiery Rays around the Head of the Boy, which made him think there was something Divine in the Appearance, and divulge the same about the whole Country, and thereupon the People came to this Heaven-born Infant, as thinking him the Son of *Apollo*, to seek Relief for their Diseases; his first Cures were upon *Ascleas* King of *Epidaurus*, and *Auneas* King

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King of *Daunia* that was troubled with a Soreness in his Eyes. Some say *Apollo* kill'd his beloved Mistress *Coronis*, out of Jealousy, occasion'd by the indiscreet prattling of *Corvus*, or the *Raven*, upon which he chang'd his white Feathers into black.

Others relate the Story thus; that *Coronis* being big with Child by *Apollo*, lay with *Ischys* the Son of *Elatius*, upon which *Diana* slew her to revenge her Brother's Disgrace; but as she was upon the Funeral Pile, *Mercury*, or rather *Phæbus* himself, preserv'd the Child out of the Ashes, then gave him to one *Trigo* to be nurs'd and then delivered him to *Chiron*, of whom mention has been made before, to be educated. There could be no Master more proper for all Accomplishments; by hunting with *Diana* in the Woods, he had not only learn'd that Art in Perfection, but likewise the Nature of all Simples, and the Method of applying them; he had so light and exquisite a Hand in the Operations of Chirurgery, that he obtained the Name of *Chiron* from it; his Skill in Musick and upon the Harp was so great; that he could ease and cure Diseases by his Harmony; and such was his Study of the Celestial Bodies, that he knew what Influences each of them had to co-operate, either in the Destruction or Preservation of Mankind.

Æsculapius by his Wife *Epione* had two Sons, *Machaon* and *Podalirius*, who went to the *Trojan War*; he had likewise several Daughters by her, and amongst the rest were *Hygiea* and *Iaso*; his most famous Temple was at *Epidaurus*, where his Image was of Gold and Ivory made by *Thrasymedes* the Son of *Arignotus*, of the Island of *Paros*, sitting upon a Throne of the same Materials; it was crown'd with Rays, had a knotty Stick in one Hand, and with the other Arm lean'd upon a Serpent, and had a Dog lying at its Feet. Once every five Years in the Spring time, the *Epidaurians* instituted solemn Games to him, which were celebrated nine Days after the *Isthmian*, in the Grove that he was born in.

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He had several other famous Temples at *Pergamus*, *Smyrna* and *Cyrene*, in the Island of *Coos*, and at *Trica*; in the Temple of *Tetrapolis*, a City of the *Ionians*, there were constantly a great number of Persons labouring under various Diseases, and the Walls were cover'd with painted Tables, shewing the Maladies and Names of the Votaries, who had been cur'd by his Assistance; and indeed the same Method was us'd in all his other Temples.

Amongst the *Pbliafians* he had a Statue without a Beard, otherwise he was always described with a very long one; he was attended by a *Goat*, which was his Nurse, or because that Animal us'd to be sacrific'd to him, as being averse to Health, and labouring under a perpetual Fever; the *Dog* and *Cock* were held sacred to him for their Vigilancy, a thing principally requisite to a Physician; the *Raven* was esteem'd his Bird, for its Eyes and Forecast, for he was skilful in Divination, as well as Medicine; it being necessary for a Physician, not only to consider the former Estate of his Patient's Body, but to consult the Preservation of his Health for the future. The Knottiness of his Staff shews the Intricacy of Medicine; and the Serpent twining about it, is an Emblem of Wisdom, and the usefulness of that Creature in sundry Diseases, or because he us'd to transform himself into that Shape.

Cicero says, that *Æsculapius* and several other Deities were taken into the Number of the Gods, for the Benefits they had bestow'd upon Mankind; for he distinguishes the Gods into those who always inhabited the Heavens, and such as were call'd thither for their Merits, as *Hercules*, *Liber*, *Æsculapius*, *Castor* and *Pollux*, and *Quirinus*.

Æsculapius is accounted one of the *Gabiri*, or the *Parent Gods*; Historians say he was an *Egyptian*, and reign'd in *Memphis*, and that he was born a thousand Years before the *Æsculapius* of the *Græcians*. *Cicero* reckons several of that Name; the first the Son of *Apollo*, who was worshipp'd by the *Arcadians*, and found out the use of the

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Authors can by no means agree, that *Æsculapius* was the first Inventor of Physick; some attribute it to *Pro-metheus*, others to *Chiron*, others to *Pæon*, together with his Sister *Eriope*; they say likewise, that *Chiron* was famous for Chirurgery, that *Apollo* found the best Remedies for the Eye-sight, and that *Æsculapius* was excellent in that part call'd *Clinica*, which teaches how to visit and treat the Sick, when they are confin'd to their Beds.

This is certain, that at first when Men lived temperately, and had small variety of Diet, there were but few sorts of Medicines, so that *Plato* remarks, that in the *Trojan War*, the Sons of *Æsculapius* suffer'd a Woman to give their Patient *Euripilus* Meal and grated Cheese mix'd together, and *Pramnian* Wine, which were more likely to inflame his Wound, than any ways to ease it; afterwards *Herodicus*, a Master of Wrestling, being in an ill state of Health, found out certain Rules of Living, and a course of Medicines which he deliver'd down to Posterity; Physick continued in this State till the *Peloponnesian Wars*, when *Hippocrates* compos'd his Treatises from the Inscriptions that he found in the several Temples of *Æsculapius*.

It was long before Physick or *Æsculapius* came to *Rome*; but a Plague happening, and the Oracle being consulted, it was answered, that they must fetch the God *Æsculapius* from *Epidaurus*; whereupon they sent ten Deputies, the chief of which was *Quintus Ogulnius*, who arriving at the City, went to pay their Adoration to the Deity, when a huge Serpent came out of a Vault, adjoining to the Image, and passing cross the City, went directly to the Ship that waited for the *Romans*, and lay down in the Cabin of *Ogulnius*; they set Sail

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Sail presently, but making some stay at *Antium*, the Serpent crawled ashore, and went into a neighbouring Temple dedicated to *Æsculapius*; some Days after it return'd to the Ship, which set Sail for the River *Tiber*, and coming over-against *Rome*, the Serpent quitted the Ship, and retir'd into a little Island, where the *Romans* took care to build a Temple for it, and then immediately the Plague ceas'd.

Idmon was the Son of *Apollo* by *Asterie*, he went along with the *Argonauts*, being respected by them for his Skill in South-saying; but wandering farther than he should have done upon the Shore, he was slain by a wild Boar.

Linus was the Son of *Terpsichore* and *Apollo*; his Disciples were *Thamyris*, *Orpheus*, and *Hercules*; he was slain by the latter, for ridiculing him; he was born at *Thebes*, and was a most excellent Poet; he wrote concerning the Origin of the World, when all things, he says, sprang from the same beginning; he wrote likewise concerning the Courses of the Sun and Moon, and the Generation of Animals.

Orpheus was another Son of *Apollo* by *Calliope*, and this Opinion has the best Authority, though that of his being the Son of *Oeagrus* and *Calliope* be as generally receiv'd; he was born in *Thrace*, liv'd near the Mountain *Rhodope*, at the same time with *Hercules*, and flourished about an hundred Years before *Hercules*; he was the first that gave the *Greeks* any insight into Astrology, which together with Divinity, Musick and Poetry, he had learnt in *Egypt*; he likewise first shewed them the Rites of *Bacchus*, which from him were call'd *Orphica*.

He was a Person of a consummate Knowledge in the universal Theology of those times, and the wisest, as well as most diligent Scholar of *Linus*; he found out Expiations for the greatest Crimes, and Rites to appease the Anger of the most provok'd Deities; nor was he less skilful in the Cure of many Diseases.

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Of ÆSCULAPIUS, IDMON, &c. 85

He says of himself in his Book of *Stones*, that he could teach Men to understand what was meant by the flight of Birds, and the different Sounds of their Voices, so far as to discover what *Jupiter* was pleas'd to notify by them; that he could stop the course of flying Dragons, and overcome the Poison of Serpents; nay, that he could discover the hidden Intentions of Mens Minds in several Particulars: No wonder then, if by his Musick, as is commonly reported, he could make Birds and Beasts leave their Prey, Forests and Rocks move, rapid Torrents stand still, and Storms cease, to become his Auditors.

He wrote many Volumes of the mutual Generation of the Elements, of the Force of Love in natural Productions, of the Gyants Wars with *Jupiter*, of the Rape and Mourning for *Proserpina*, of the Wandring of *Ceres*, the Labours of *Hercules*, the Ceremonies of the *Idæi* and *Corybantes*, of *Stones*, of the mysterious Answers of Oracles, of the Sacrifice of *Venus* and *Minerva*, of the Mourning of the *Egyptians* for *Osiris*, of their Lustrations, Auguries, Aruipices, Interpretation of Dreams, Signs, Prodigies and Expiations for the Dead: Inso-much that many have thought, that he and *Amphion* were two of the principal *Magi* amongst the *Egyptians*.

He married a beautiful Wife call'd *Euridice*; *Aristeus* was desperately in Love with her, and would have ravish'd her; but she, to avoid him, flying through By-Paths, was kill'd by the Sting of a Serpent: *Orpheus* was so concern'd at his Loss, that he went down into Hell by the way of *Tanarus* to recover her, and by his Songs and Harp so surpriz'd the Infernal Deities, that even the inexorable *Pluto* and *Proserpine* could not refrain from Tears, and at last suffer'd him to prevail upon them so far, that *Euridice* should have leave to return with him to the other World, upon Condition, that he should not look back upon her, 'till she came thither; but he, through the Impatience of Love, could not refrain, and so lost her.

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Whilst *Orpheus* was amongst the Shades, he sang the Praises of all the Gods but *Bacchus*, which by Forgetfulness he omitted: To revenge this Affront, *Bacchus* inspir'd the *Mænades* his Priestesses with such a Fury, that they tore *Orpheus* to pieces, and scatter'd his Limbs about the Fields, but they were gather'd together by the *Muses*, because he had been so wonderfully excellent in his Commendations of *Apollo*. His Head was cast into the River *Hebrus*, and, together with his Harp, was carried by the Tides to *Lesbos*, where it was buried. The Harp having seven Strings, which represented the seven Planets, and had been given him by *Apollo*, was taken up into Heaven, and grac'd with nine Stars, by the nine *Muses*. *Orpheus* himself was metamorphos'd into a *Swan*.

He had a Son nam'd *Methon*, who dwelt in *Thrace*, and built a City there, call'd after his own Name.

Aristæus was the Son of *Apollo* and *Cyrene*, she was a Nymph, who for a great while used to hunt with him, but still continued a Virgin, till *Apollo* one Day seeing her encounter with a Lyon, fell in Love with her, and carrying her into *Libya*, to a City that afterwards went by her Name, begat a Son call'd *Aristæus*.

The Child was educated by the *Nymphs*, who taught him the Culture and Use of Olives, so as to make Oyl by the Pressure of them; how to extract Honey from the Wax-combs which the Bees make, and to bring Bees from the Hollow Trees into Hives, and there to nourish and increase them; and how to make all sorts of Milk Meats, especially Cheese and Butter, which in process of time he communicated to the rest of Mankind. He found out the use of the *Lasar*, a Plant much esteem'd by the Ancients, the best sort of it growing about *Cyrene*.

Afterward he came into *Sardinia* and *Sicily*, and from thence went to *Thrace*, where he was initiated by *Bacchus* into his Mysteries, who taught him likewise many things useful for human Life. At last he died near the Mountain *Hæmus*, and for his many beneficial Inventions

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Of ÆSCULAPIUS, IDMON, &c. 87

was there honour'd as a God by the *Thracians*, and the rest of the *Greeks*.

Whilst he remain'd in *Coos*, there was a great Mortality, by reason of the Heat of the Sun in the Dog-Days; whereupon he call'd the *Etesian Winds*, which gave present Ease to the Inhabitants, who honour'd him with the Title of *Jupiter Aristæus*, and *Apollo Agræus*, and *Nomius*, the God of Husbandmen and Shepherds, tho' they were the Names also of his Father *Apollo*.

Upon his being the Occasion of the Death of *Euridice*, the Nymphs were so enrag'd at him, that they kill'd all the Bees: He took Advice of his Mother how to retrieve so great a Loss; she sent him to *Proteus*, who bad him sacrifice four *Bulls*, and as many *Heifers*, to the Ghost of *Euridice*; which being done, there came forth Swarms of *Bees* out of the Entrails of the Victims.

Herodotus says of *Aristæus* the *Proconnesian*, that when he was commonly thought to be dead he appear'd again at *Cyzicum*; that he disappear'd a second Time; and after three hundred and forty Years shew'd himself to the *Metapontines* in *Italy*, and enjoyn'd them to erect a Statue to him in the Temple near that of *Apollo*; which Command they complied with by Advice of the Oracle.

Phaethon was the Son of *Apollo*, and the Nymph *Clymene*. *Epaphus* the Son of *Jupiter*, was of equal Age with him, and in the Heat of Blood boasted of the Grandeur of his own Birth, but would not allow *Phaethon* to be the Son of *Phæbus*, pretending that to be only a Device of his adulterous Mother; the Youth could not bear this Reproach, but by the Advice of *Clymene* went to the Palace of the *Sun*, that he might bring from thence some indubitable Marks of his Parentage; the *Sun* receiv'd him with all the Endearments of a Father, and that he might be no longer disquieted upon that Occasion, bid him request any thing, and swore by the River *Styx*, that it should not be deny'd him; the Youth presently ask'd leave to govern his Chariot for one Day:
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The Father's Surprize and Grief were inexpressible; however, being oblig'd to submit to his Son's Obstinacy and Rashness, he put him into the Chariot, with all the most necessary and tender Precautions imaginable; but the Horses not finding their usual Conductor, took Head, and the Charioteer became dazled with the Light above, and frighted with the Abyss that he saw beneath him, and terrify'd by the *Scorpion*, let go his Reins, lost his Way, and had burnt one half of the World, and froze up the other, if *Jupiter* had not struck him with a Thunderbolt into the River *Eridanus*.

His Sisters *Phaethusa*, *Lampetie* and *Phœbe* lamented his Death so incessantly upon the Banks of that River, that by the Compassion of the Gods they were turn'd into black Poplar Trees; so that the Tears which now distil from them, become *Electrum* or *Amber*. Nor was *Cygnus* King of *Liguria* less griev'd at the loss of *Phaethon*, he being skill'd in *Musick*, added that to his Complaints, and was chang'd into a *Swan*, and so became a Bird consecrated to *Apollo*.

It is agreed by the Mythologists, that *Phaethon* was an Astronomer, and spent much Time in observing the Course or Motion of the *Sun*, and the various Influences of it; that he died young, before he could bring his Observations to Perfection, and therefore was said to be kill'd by *Jupiter's* Thunder, because even the natural Death of a young Man seems to be violent.

Circe was the Daughter of the *Sun*, and *Perfis*, the Daughter of *Oceanus*; she was the most skilful of all Sorceresses; she was married to a King of the *Sarmates*, whom she poison'd, as also several of her Subjects, to try the Effects of her Skill, and the Strength of her Poisons; this caused them to revolt, and drive her out of the Kingdom.

She was carried by *Sol* in a Chariot to a Promontory on the Coast of *Tuscany*, which was afterwards call'd the *Cape of Circe*. Here she fell in Love with *Glaucon*, the Sea God, but he despised her, being amorous of *Scylla*; *Circe*, impatient of such a Rival, turn'd her into a

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Of ÆSCULAPIUS, IDMON, &c. 89

Sea Monster, having poisoned the Waters she used to bathe in. *Circe* had no better Success with *Picus*, King of the *Latins*, and Father of *Faunus*; but for not complying with her Love, she chang'd him into a Bird call'd the *Woodpecker*.

When *Ulysses* was returning from *Troy*, his Navy was cast away upon this Coast, where his Men being sent to view the Country, were, by a Drink which *Circe* gave them, all turn'd into Swine and other Beasts: *Ulysses* himself was kept from falling into this Misfortune by the Advice of *Mercury*, who had given him the Herb *Moly*, to preserve him from her Charms, and at the same time admonish'd him, that when she struck him with her Wand, he should draw his Sword, and threaten to kill her, till she swore by *Styx*, that she would entertain him as a Friend: *Ulysses* follow'd this Advice exactly, and so *Circe* restor'd his Companions to their former Shapes. During his Conversation with her, she had two Sons by him, *Agrius* and *Latinus*, as likewise *Telegonus*, and two more, *Auson* and *Caspephon*. This sufficiently shews the Extravagance and Contradictions of the Poets, to make her have five Sons by *Ulysses*, whereas he continued but one Year with her.

Circe made great Use of the Flesh of the Bird *Motacilla*, in her Enchantments, especially such as were to incite Love: This *Motacilla* had been Daughter to *Snadaela*, and thought to have enticed *Jupiter* by her Love-Potions to her Embraces; but *Juno* becoming apprehensive of the Design, turn'd her into a Bird which the *Greeks* call *Jynx*.

Circe had a Sepulchre erected in one of the Islands, call'd *Pharmacuse* near *Salamis*.

Medea and *Pasiphae*, Daughters of the *Sun*, *Phædra*, *Byblis* and *Caurus*, are Instances amongst the Poets of extravagant Lust, and the Heat of Passion.

C H A P. XIX.

Of DIANA, HECATE, LUNA, as they are
reputed the same or different Deities.

Diana is called *Triformis* and *Tergemina*; she is *Luna* in the Heaven, *Diana* upon Earth, and *Hecate* in Hell; The Poets say she had three Heads, one of a Horse, another of a Woman or wild Sow, and the third of a Dog; others of a Bull, a Dog, and a Lion; some think her so called from the three different Appearances of the Moon, when it increases, is at the Full, or decreases.

Under this Confusion of them all three, it may not be improper to consider what Authors say of them apart, still remembring that what is said of each of the other two, is applied to that *Diana*, who was Daughter of *Jupiter* and *Latona*.

And therefore first of *Luna*. She was the Daughter of *Hiperion* and *Theia*; but according to others she was the Daughter of the *Sun*, and not his Sister; that she was the Wife of the *Air*, and Mother to the *Deities*; that there was a Time when there was no *Moon*; the *Arcadians* had a King named *Proseleus*, the Son of *Orchomenus*, who was before her, and that she appear'd a little Time before *Hercules* encountred the Gyants.

The Poets gave her a Party-colour'd Garment to shew her various Aspects, but before she put it on, she wash'd her self in the Ocean.

A black Bull was sacred to her, to shew how black and horned she is after her Change; her Brother has four Horses, she but two, to denote the *Sun's* Motion to be swifter than the *Moon's*; sometimes she is cover'd with a Veil, in imitation of her Eclipses.

The *Egyptians* held her to be both Male and Female and therefore *Luna* and *Lunus* were worshipp'd by them; the Men sacrific'd to *Venus* under the Name of *Luna*.

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Of DIANA, HECATE, LUNA. 91

Womens Habit, and Women in Mens; this *Venus Urania* was first worshipped by the *Assyrians*, then in *Phœnicia* and *Cyprus*, from whence the Ceremonies were brought into *Greece*, *Italy*, and the remotest Parts of *Europe*. The Inhabitants of *Caran* in *Mesopotamia* thought that such as believed the Moon to be a Goddess, would be Slaves to their Wives as long as they liv'd, but they who esteem'd her to be a God would always be their Masters; *Luna* presided over *Child-bearing*, because 'tis the Moon that forms the Month, and regulates the Time of Womens Gravitation.

She is thought to have Power in Enchantments, because with the other Planets, according to their several Dispositions, she produces wonderful Effects; the Sorcerers of *Theffaly* boasted that they had Power to draw her to the Earth by their Magick, and People imagin'd that she came hither, when by an Eclipse she disappear'd to their Eye-sight; the Method us'd to recover her, was beating of Drums and brazen Instruments, which Noise being louder than the Magicians Charms, might abate their Force upon her.

Pan deceived her, by turning himself into a white Ram, and she had a Daughter by *Jupiter* named *Ersa*, or the Dew.

Her principal Favourite was *Endymion*, the Son of *Æthlius*, and Grandson of *Jupiter*, who took him up into Heaven; there he attempted to violate the Chastity of *Juno*, whereupon *Jupiter* cast him into a perpetual Sleep: *Diana* hid him from the Sight of *Jupiter* in a Cave of *Latmos*, a Mountain of *Caria*, where she had fifty Daughters by him, and amongst others, a Son call'd *Ætolus*, from whom the Country of *Hyanthis* took the Name of *Ætolia*; in Reality he was a just King of *Elis*, and a famous Astronomer, who studied the Motions of the *Moon*, and therefore pass'd the Nights in retir'd Places, to observe her with less Interruption; after which he obtain'd from *Jupiter* an eternal Rest from his Labours, and being taken away in the Night, and in a deep Sleep, was made King of the Lunar Orb; for several

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several of the Ancients imagin'd the Moon to be a round and bright Island hanging in the Air, and that it was inhabited by the *Genii* or *Dæmons* that came down to deliver Oracles, or assist at Festivals, and that *Endymion* was the King of it; some likewise thought that the *Elisian Fields* were the upper part of the Moon, and that the Part which look'd towards the Earth was called *Proserpina* and *Antiæbon*.

Upon a time *Luna* ask'd her Mother to make her a Garment that would fit her, the Mother said 'twas impossible; for sometimes she was plump and full, then slim and crooked as a Horn, and then with a great Bunch at her Back, so that either she would be so big as to burst her Cloaths, or so thin as to slip out of them.

Now as to what relates more particularly to *Hecate*.

She was the Daughter of *Jupiter* and *Ceres*, or *Astoria*, who expos'd her in the common Road, where she was taken up by Shepherds, and brought up by them amongst the *Phæreans*; by others she is reputed the Daughter of *Aristæus*, *Tartarus*, *Nox* or *Persa*; she was represented with a dreadful Countenance, of a vast Height, almost half a Furlong, her Feet were form'd like Serpents, instead of Hair she had hissing Snakes and Vipers, which fell upon her Back, and around her Shoulders; she was Queen of the infernal Regions, abundance of *Dogs* always followed her, and she was said to devour them, because they were sacrific'd to her in Places where three Ways met; she her self was sometimes represented in the Shape of a Bitch: The Images of this Goddess us'd to be crown'd with Boughs of Oak, and she was had in greatest Honour amongst the People of *Ægina* and *Bæotia*. The Doors of Houses were under her Safeguard, and therefore her Altars stood before them, and she was call'd *Propylæa*. As she presid'd over the Highways and Streets, so they sacrificed to her there, and the *Athenians* every New-Moon made a sumptuous Supper for her in the open Street, which was eaten in

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Of DIANA, HECATE, LUNA. 93

the Night by the poor People; others say that the Table was furnish'd with Lupines, Mallows, Leeks, and such Food, as made it become a Proverb for a beggarly Entertainment. For the former Reasons she was esteem'd the Protectress of *Vagabonds* and *Debtors*.

There are several Conjectures concerning the Name of *Hecate*, which is suppos'd to come from a *Greek* Word signifying an *Hundred*, either because a *Hundred Victims* at a time us'd to be offer'd to her; or else that by her Edicts, they who die, and are not buried, wander an *Hundred Years* upon the Banks of *Styx*.

She was call'd *Brimo*, from the *hideous S shrieks* which she made when *Mars*, *Apollo*, or *Mercury* meeting her in the Woods would have ravish'd her.

She found out the Use of Herbs, having spent her Time in the Forests, where she us'd to hunt, and kill not only Beasts but Men; but the Search she made was chiefly after such Herbs as were pernicious, and especially the *Aconitum*, or *Wolfbane*; with those she poison'd her Father *Persa*, and so got the Kingdom of *Cholcos*, then she married *Alea* her Uncle, and had *Circe* by him, who delighted in Mischief, who likewise poison'd her Father, and succeeded in his Dominions; but her other Daughter *Medea* apply'd the Skill she had attained in Herbs, to the Use and Preservation of Mankind; but of these hereafter.

Hecate likewise found out and presided over *Enchantments*, so that all they who exercis'd Magical Arts were us'd to call upon her; the Ceremonies were perform'd at Midnight by a River side, under a Tree call'd *Lotus*, by a Person in an azure-coloured Garment, who was to dig a deep Hole in the Ground, and then cut the Throat of an Ewe Lamb, and burn it on a Pile of Wood over that Hole, all the while pouring out Honey, and calling upon *Hecate*, which being done, the Person was to go away, and not to look backwards, whatever Noise he might hear of trampling of Feet, and howling of Dogs, lest the whole should be spoil'd and come to nothing; all this being rightly finish'd, immediately *Apparitions* call'd

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call'd *Hecateæ* were seen, which chang'd themselves into various Shapes, according to the Force of the Imagination.

The Mythologists say, that *Hecate* is the Order and Force of the *Fates*, who obtain from the Divine Power that Influence which they have over human Bodies; that the Operations of the *Fates* are hidden, but descend by the Means and Interposition of the Stars; whereupon it is necessary, that all inferior things submit to the Cares, Calamities and Death, which the *Fates* bring upon them, without any Possibility of resisting the Divine Will.

Hesiod gives this glorious Account of *Hecate*, to shew the Extent of her Power: That *Jupiter* had heap'd Gifts and Honours upon her far above all the other Deities; that she has the Empire of the Earth and Sea, and all things which are comprehended in the Compass of the Heavens; that she is a Goddess easy to be intreated, kind, and always ready to do good, bountiful of her Gold and Riches, which are wholly in her Power; that whatever springs from Seed, either in Heaven or Earth, are subject to her, and that she governs the *Fates* of all things.

But to come to *Diana*.

She was the Sister of *Apollo*, Daughter of *Jupiter* and *Latona*: She is represented as tall in Stature, her Hair dishevel'd, a Bow in her Hand, and a Quiver of Arrows hanging from her Shoulders, a Deer's Skin fasten'd so to her Breast, a Purple Gown tuck'd up to her Knees with golden Buckles; her Dress, tho' careless, yet handsome, and her Behaviour free and easy, but modest and decent. Amongst the Trees the *Pine* is dedicated to her, and the *Silver* amongst Metals; and therefore some will have her Chariot to be made of it: Others make her Chariot of Gold, drawn by white Hinds, with Harness likewise of Gold. Sometimes she is drawn by Mules, because they are barren; at other times by two Horses, the one black the other white, to shew the Brightness of the Moon in the Full, and the Darkness in the Wane. Amongst

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the *Eleans* the Image of *Diana* had Wings, with a *Panther* in one Hand, and a *Lion* in the other. Sometimes she was describ'd with a Bow and Arrows, and a Half-Moon on her Forehead, accompany'd with *Dryades*, and the Nymphs of Hills, Woods, Seas and Fountains.

She delighted much in *Hunting*, *Bathing*, *Dancing* and *Musick*: Her Father *Jupiter*, upon her earnest Request, gave her Leave to be a *perpetual Virgin*; he bestowed on her Bows and Arrows, and appointed three-score Nymphs, call'd *Oceaninæ*, and twenty of the *Asiæ*, to be her Companions, and to look after her Weapons, Dogs, and Buskins. He made her Guardian of the Woods, Common Roads, and of all Ports and Harbours.

The Ancients gave this Account how she became the Goddess of Hunting: There was a Nymph call'd *Britomartis*, who as she was one Day a Hunting, fell in amongst the Nets, and being her self entangled, as the wild Beast was coming upon her, she vow'd a Temple to *Diana*, and so was preserved: She afterwards erected it to her, and from the Nets gave her the Title of *Diclyna*. Others say, that *Britomartis*, the Daughter of *Jupiter* and *Carme*, was a great Favourite of *Diana*, because she delighted in Hunting; that being pursu'd by *Minos* her Lover, she threw her self into the Sea, and falling into some Fishermens Nets, her Body was taken up, and a Plague follow'd in *Crete*, till a Temple was built to *Diana Diclyma*, who took *Britomartis* into the Number of the Gods.

This *Diana* presided over Fishermen, and all in general who us'd Nets for the taking of their Game, which they often do by *Moon-Light*.

As *Diana* was Hunting, she by chance shot *Chenebrius* the Son of the Nymph *Pyrene*, who bewail'd him so much, and wept so incessantly, that she became a Fountain.

One of *Diana's* great Offices was the Protection of Women at the Time of their Lying-in, when they invok'd her by the Name of *Lucina*. But of this *Lucina* it will be

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be necessary to be more particular. *Lucina* is said to be the Daughter of *Jupiter* and *Juno*, and, according to the Opinion of the *Cretans*, she was born in the Region of *Gnosus*, near the River *Amnisus*. The *Parce* or *Fates* gave her the Faculty of assisting at the Production of Men, Animals and Plants. *Licinus Delius*, a most ancient Poet, thought her to be one of the *Parce*, call'd *Pepromene*, and that she was much ancients than *Saturn*. She was used to be crowned with the *Distamnus* or *Dittany*, because that Herb contributes to the easiness of bringing forth. She was had in great Honour amongst the *Æginenses*, where her Image held forth one Arm empty to receive the new-born Infant, and a Torch in the other. The *Eleans* likewise had a great Veneration for her, because when they were going to fight with the *Arcadians*, a Woman appeared to them with a Child in her Arms, which she advised them, pursuant to a Dream she had that Night, to take with them into the Field as one of their Commanders: It was agreed, and at the first Onset the Child, in the Sight of both Armies, was turn'd into a Serpent, which so terrified the *Arcadians*, that they fled immediately. The *Eleans* built a Temple in the Place where the Serpent went into the Earth, to the Honour of the Boy, whom they call'd *Sisipolis*, and decreed solemn Honours to *Lucina*, who, as they believed, was the Mother of him: None came near his Image but an old Priestess, with a thin Veil all over her. *Lucina* likewise had an Image amongst the *Hermiones*, which no one might see but the Woman who perform'd the Ceremonies of the Sacrifices.

She was very severe upon those Persons, against whom she took any Displeasure: She destroyed their Flocks with Diseases, and their Corn with nipping Frosts; old Persons lost their Children, and married Women suffer'd Abortions: Of which, amongst others, these are signal Instances.

The *First Fruits* of all things produced by the Earth were sacred to her: *Oeneus*, King of *Ætolia*, offered his *First Fruits* to all the other *Rustick Deities*, but neglected

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her; upon which she was so enraged, that she revenged herself upon the whole Family: First, she sent a huge wild Boar into the Fields of *Caledon* to destroy them. *Meleager*, the Son of *OEnceus*, with *Theseus*, and the rest of his Companions, undertook to encounter it; but the Virgin *Atalanta* gave the first Wound, and then *Meleager* killed it, and presented her with the Skin; at which his Relations were displeased, and took it from her; upon which Indignity he slew them. His Mother *Althea* hearing that two of her Brothers were dead in that manner, sought her Revenge like a mad Woman: She had a *Billet*, which when she was brought to bed of *Meleager* the *Fates* being in the Bed-chamber had thrown into the Fire, declaring that the new-born Infant should live as long as that remained unconsumed; the Mother snatch'd it out of the Fire, quenched it, and laid it up in her Closet: Upon this sad Occasion she produced it, and as she made that burn, so *Meleager*, tho' absent, had a Fire in his Bowels, till at last both of them were consumed and perished together. His Sisters went about lamenting him, till at last they were turned into *Hen Turkeys*.

Another Instance was in *Chione*, the Daughter of *Dædalion*, who had lain with *Apollon* and *Mercury*, and so had Twins at one Birth, *Philamon* a skillful Lutenist, and *Autolicus* a subtle Thief and cunning Jugler, who could so deceive his Spectators, as to make them think Black to be White, and White to be Black: She was proud of her Infamy, and boasted that she had the Honour of pleasing two Gods, and having two Children, which she preferred to the Chastity of *Diana*, and attributed her Virgin Modesty to her want of Beauty; but she soon found her due Chastisement, *Diana's* Arrow being struck through her Tongue for her opprobrious Language.

Alteon, the Son of *Aristæus* and *Autoneo* Daughter of *Cadmus*, was a great Lover of Hunting; one Day as he was following his Sport, he happened to espy *Diana* bathing herself with her Nymphs; the Goddes

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was out of Countenance to be found in that Condition, and immediately throwing Water upon him, changed him into an *Hart*; upon which his own Dogs mistaking their Game, followed after him, and tore him in Pieces.

But the Adventure of the River *Alpheus* was of another nature; he fell desperately in love with her, and when he had no Hopes of prevailing on her to marry him, had recourse to Force: She fled from his Pursuit till she came amongst the *Letrini*, where she used to divert herself by Night with Dancing; there with a sort of dirty *Fucus* she so disguised herself and Nymphs, that *Alpheus* did not know them, but the deluded Lover departing, left them sufficient Subject for their Laughter; whereupon the *Letrini* dedicated a Temple to *Diana Alpheia*.

Diana had many Names and Titles, not only from the Places where she was worshipped, but from other Reasons.

She was called *Cynthia* and *Delia*, from the Place of her Birth; *Jocææra*, from her delighting in Arrows; her Name of *Artemis* denotes her Integrity, Modesty and Honour; Virgins upon their Marriage used to call her *Euclia*, and bring her Offerings of Baskets of Fruit to appease her; she was called *Tyche*, that is *Fortune*, from her Variableness; and *Phæbe*, from her Brother *Phæbus*, whence she borrows her Light; the *Arcadians* called her *Orrhësia*; the *Thracians*, *Upis*, after the Name of her Father, who by some was supposed to be *Upis*, the Husband of *Glauce*: The *Egyptians* called her *Bubastis*, because when she fled from *Typhæus* into *Egypt*, she transform'd her self into the Shape of a Cat; the Title of *Persica* was given her from being worshipped amongst the *Persians*, who used to sacrifice *Bulls* to her, and let others run wild upon the Banks of *Euphrates*, with a Mark of a Lamp upon them, to shew they were sacred to her.

The Ides of *August* were kept as a Festival to her because she was then supposed to leave off hunting; every

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one crown'd his Hounds, and Torches were lighted up and down in the Forests; and upon this Occasion an *Ox*, a *Boar*, and a white *Hind*, were her proper Sacrifices.

At *Tauris*, all the *Greeks* that were shipwreck'd upon that Coast were sacrificed to *Diana* the *Virgin*, or else thrown down from a Precipice.

The *Lacedæmonians* offered human Victims to *Diana* *Orthia*, whose Statue was brought from *Taurus* by *Orestes* and *Iphigenia*.

The *Albanians* upon the *Caspian* Sea used to offer a Man to the Moon, who was their particular Goddess; a Boy and a Girl were slain to her amongst the *Acbeans*, by the Name of *Triclaria*.

At *Castabula* in *Cilicia* there was a Temple sacred to *Diana*, where her Votaries walked upon burning Coals.

Her most magnificent Temple was at *Ephesus*, first begun by the *Amazons*, and seated in a marshy Ground; the great Design was laid by *Ctesiphon*, that famous Architect; it employed the Ingenuity of the greatest Artists in *Asia* for two hundred and twenty Years to endeavour to finish it; the Length was two hundred twenty-five Foot, and the Breadth two hundred and twenty; there were a hundred twenty-seven Pillars, each of threescore Foot high, the Gifts of so many Kings, who strove to outvie one another; they were set forth with most exquisite Workmanship and Carving, to make the Piety and Grandeur of the Donors appear by them; the Painting and Statues were equally wonderful; upon the very Day that *Alexander* was born it was burnt by a profligate Fellow called *Erostratus*, who did it that he might get himself a Name, though it were for Villany. The *Ephesians* were so liberal upon this Occasion, that even the Women did not spare their Ornaments, and so rebuilt it with its former Magnificence, *Dinocrates*, who built the City of *Alexandria*, being the Architect.

CHAP. XX.

Of VULCAN.

THere were several *Vulcans* among the Ancients: the first the Son of *Cælus*; the second the Son of *Nilus*, and was named *Opas*; the third of *Jupiter* and *Juno*, who had his *Smith's Forge* in *Lemnos*; the fourth the Son of *Mænalius*, who lived near *Sicily*, in the Islands called *Vulcaniæ Insula*.

The *Vulcan* here spoken of, was thought by some to have been the Child of *Juno* alone, conceived by the help of the Wind, and the strength of her own Imagination; but the more common Opinion was, that he was the Son of *Jupiter* and *Juno*, and that for his Deformity *Jupiter* threw him down out of Heaven; and that he had broke his Neck if the *Lemnians* had not caught him in their Arms as he was tumbling through the Air; however he became lame ever after. For Requital of their Kindness, he placed his Seat amongst the *Lemnians*, and taught them the manifold Use of Fire and Iron. Another Opinion was, that *Juno* herself, not being able to endure the sight of him, threw him down into the Sea, where he was nurs'd by *Thetis* and her Nymphs; though others make his Fall to be upon the Land, and that the *Apes* were his Nurses. *Vulcan* afterwards, not forgetful of this Injury, made a golden Chair, which he presented to his Mother, who no sooner sat down in it, but she was so entangled by secret Bands, that without his Help she could have no Deliverance; others thought that *Jupiter* kick'd him out of Heaven for attempting to rescue *Juno* out of his Hands, when she had conspired against him, and that he was a whole Day in falling.

Vulcan by the *Egyptians* was called *Pthas*, or *Aptas*, and *Hephaistos* by the *Greeks*, from his Brightness and Burning

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Burning: the dusky and dark Lightning was ascribed to him, as the white to *Minerva*, and the red to *Jupiter*.

Being famous for his Workmanship in all sorts of Metals, he had his most noted Forges at *Lemnos*, *Lipara*, and *Sicily*; there he made *Bacchus* a Crown to present to *Ariadne*, a Chariot for the *Sun*, and another for *Mars*, and the divine Armour of *Achilles*, describ'd with so much Art by *Homer*, that the Figures on the Shield contain an inestimable Treasure of Learning; at the Request of *Venus* he made such Armour for her Son *Aeneas* as render'd him invincible to all Encounters, and made his very Soul entertain a noble and warlike Disposition; upon his Buckler were describ'd all the glorious Deeds and Adventures of his Successors, after a most artificial, prophetic and inimitable manner.

As *Lemnos* was consecrated to *Vulcan* for the hot force of the Earth, which is of much use in Physick, going by the Name of *Terra figillata*, and *Lemnia*, so *Sicily*, *Strongyle*, and *Lipara*, were esteem'd his Habitations, because these Islands produce *Allum*, and there are a great many hot Baths and fiery Eruptions in them. The internal Fires being stirred up into Flames by the subterraneous Winds, these and the adjacent Isles were thought to be the Habitations of *Æolus*. The Isle of *Lipara*, whose ancient Name was *Meliganis*, when a Colony of *Cnidians* was planted there, became very powerful, and was the Head of a great Dominion, extending its Conquests round about, and dedicating many Spoils to *Apollo* at *Delphos*.

In these Islands *Vulcan* continually made fresh Thunderbolts for *Jupiter*, by the Assistance of the *Cyclops*, who were the Sons of *Cælus* and *Terra*; the three most famous Workmen were *Brontes*, *Steropes* and *Pyræmon*, though the *Cyclops* were a hundred in number; and therefore no wonder if we find *Arges* at work amongst the principal of them; they had each but one Eye, which was placed in the middle of their Foreheads; they lived upon such Herbs and Fruits as sprang out of the Earth without Labour, and had no such thing as Laws to con-

troul them; they built the strong Walls of the City *Mycenæ*, as also those of *Tyrinthe* with rough Stones, the smallest being of more weight than could be drawn by two yoke of *Oxen*. The most ancient Story is, that as soon as the *Cyclops* were born, they were thrown into *Tartarus*, but that they were delivered by *Jupiter*, at the Intercession of *Tellus*, who had foretold his Victory over *Saturn*, and that having slain *Campe*, that was their Keeper, they came to enjoy the Light of the upper Regions, whereupon they made *Pluto* that *Helmet* which renders him invisible, and *Neptune* that *Trident* with which he shakes the Earth, and rules the Seas, and *Jupiter* that *Thunder* which terrifies both Gods and Mortals. The Mythologists say, that the *Cyclops* are the Vapours, which by the Influence of the Heavens are drawn out of the Earth and Sea, and floating in the Air, engender the Lightning and the Thunder.

Vulcan had two Wives, *Aglaia*, one of the Graces, and *Venus*, by whom he had no Children. But he had *Ardalus*, who made the *Muses* Grotto amongst the *Trezenians*, and was the Inventor of the Pipe called *Tibia*; *Brotheus*, who being reproached for the Deformity of his Countenance, threw himself into the Fire, rather than he would endure it any longer; *Æthiops*, who gave his Name to the *Æthiopians*, who before that were called *Æthereans*; *Olenus*, from whom a City in *Bœtia* was so called; *Ægyptus*, from whence *Ægypt*; as likewise *Albion*, *Morgion*, *Periphenus*, *Acus*, and several others, from his frequent Congresses with the Heroines and Goddeffes.

He was likewise Father to *Cacus*, the vilest of Monsters, who living worse than a Beast, upon human Flesh, in a dismal Cave, tormented all *Italy* with his Murders and Robberies, but was at last slain by *Hercules* upon the Mount *Aventine*. He had another Son called *Cæculus*, who likewise lived by Plunder; whilst his Mother sat by the Fire a Spark fell into her Lap, upon which she grew big with Child: Others say that the Shepherds found this *Cæculus* unhurt in the midst of the

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Fire, as soon as he was born, from whence he was thought to be the Son of *Vulcan*: He was afterwards the Founder of the City *Præneste*.

Eriſthonius was another monstrous Son of *Vulcan*, or rather a chymical one: *Vulcan* having made Arms for the Gods in the Wars of the *Gyants*, *Jupiter* to gratify him promised to grant him any Request; he desired that he might marry *Minerva*, which was granted, provided he could gain her Consent, but he was told beforehand, that she had vowed Virginity: As she came one Day to *Vulcan*, to intreat him to make her some Armour, he would have ravish'd her; in the Struggle fell *Eriſthonius*, whose Name comes from *Contention* and the *Earth*; *Minerva* nourished him in her Thigh, but afterwards gave him to *Aglauros*, *Herſa* and *Pandrosus* to be educated, but with a Caution that they should not look into the Coffer he was laid in, to see what was there. The two eldest could not obey the Advice, but through Curiosity must be prying, and so ran mad, and broke their Necks from a high Tower, or were killed by a *Serpent* that lay in the Coffer with *Eriſthonius*. He first found out the use of Coaches to ride in, to hide the Deformity of his Legs, which were like *Dragons*. He was the fourth King of *Athens*, and govern'd with great Justice and Equity.

It may not be improper here to annex another Story, that relates wholly to the *Chymists*. *Vulcan* made a *Dog* of Brass, which was very beautiful; this he afterwards gave Life to, and made a Present of it to *Jupiter*, who gave it to *Europa*, she to *Procris*, who bestowed it upon her Husband *Cephalus*; and this was the *Dog* which *Jupiter* afterwards turn'd into a *Stone*.

Vulcan had a common Altar with *Prometheus*, who was much the elder of the two, and was esteemed to have been the Inventor of Fire, as *Vulcan* was of those Arts which depend upon it.

Vulcan was most expert in that sort of Divination; which was called *Pyromancy*, and was performed by *Fire*,

as *Nereus* was the Inventor of *Hydromancy*, or that Divination made by *Water*.

He was reckon'd amongst the Gods presiding over Marriage, from the Torches lighted by him to grace the Solemnity.

It was a Custom in several Nations, after the gaining of a Victory, to gather the Arms of the Enemy into an Heap, and make a Sacrifice of them to *Vulcan*, in the Field of Battel.

At the Foot of the Mountain *Aetna* was a Temple erected, and a Grove planted, to the Honour of *Vulcan*, where *Dogs* were kept, which would tear the Vicious in pieces, if they offered to approach thither, but would fawn upon such as were virtuous.

He had variety of Festivals instituted to him: In the Feasts called *Proterveia*, the *Romans* ran about with lighted Torches: At the *Vulcania*, living Creatures were thrown into the Fire to be burnt to Death to his Honour; the most proper Sacrifice to him was a *Lion*, to represent the Firceness and Rage of Fire. The *Lampadophoria* were Races performed to his Honour, in which the Contenders were to carry their *Torches* lighted to the Goal, or otherwise to desist with Disgrace; but if the Follower could overtake the Leader, he was by the Custom to deliver him his lighted Torch to proceed withal; which Allusion is not improperly apply'd to that Succession of Life, which follows in the Generations of Mankind.

The *Egyptians* painted *Jupiter* putting an Egg out of his Mouth, and *Vulcan* proceeding out of it, to represent the natural Heat diffused by *Jupiter* into all Creatures. *Vulcan* amongst the *Historians* is found to be the first of the *Egyptian* Kings that were worshipped as Gods; he had a most stately and magnificent Temple at *Thebes* built by King *Menes*, with a *Colossus* of him before that was seventy-five Foot high. The *Phœnicians* placed him amongst their Gods by the Name of *Cryser*, and gave him a far greater Extent of Power than that attributed to him by the *Grecians*: Both *Phœnicians* and *Egyptians* thought him the Inventor of Fire; and the

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a Thunderbolt falling upon a Tree, and setting it on fire, he brought more Wood to it, and so continued the use of it among Mortals; they attributed the Lightning to him, as also fiery Eruptions. In short, they took him for the Patron of all Arts that required the use of Fire, and more peculiarly of such as concerned the working of Metals.

CHAP. XXI.

Of VENUS, and her Attendants, HYME-
NEUS, the CUPIDS, the GRACES, the
HOURS, and ADONIS.

VENUS was the Goddess of Beauty, the Author of Neatness, Finery, Delight and Chearfulness; she was always accompany'd by the *Graces*, the *Hours*, and the *Cupids*, and her Train was held up by *Adonis* her peculiar Favourite: Her Mantle was Purple powder'd with Diamonds; her Ivory Chariot was drawn by *Swans* and flying *Cupids*, sometimes by *Swans* and as many *Doves* or *Sparrows*; she was crown'd with *Myrtle* intermix'd with *Roses*, that took their beautiful Colour from her Blood. She often wore a flaming Torch in her Bosom, and had a Bow and Arrows ting'd with Pleasure and Sweetness.

Phidias made her Statue of Ivory and Gold, with one Foot upon a *Tortoise*; *Schopas* made her riding upon a He-Goat: That of *Praxiteles* at *Cnidos* was of white Marble, half opening her Lips, and smiling. She was painted by *Apelles* just coming out of the Sea, and pressing the Water out of her Hair: This Picture was a Masterpiece of Art, and almost inestimable.

That *Venus*, who was born of the Sea, and the Foam of it, was conceived in a great Shell, enrich'd with

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Pearls of its own Production; in that same Shell, amidst a soft Froth, by the Assistance of *Zephyrus*, she sail'd to the Island *Cythera* in the *Ægean* Sea, and from thence to *Cyprus*, where she arrived in the Month of *April*, and as soon as her Feet touched the Ground, Flowers sprang up immediately from under them; there she was received by the *Horæ*, or the *Hours*, who immediately braided her Hair with Gold, and then carried her up into Heaven. As she was born laughing, so Smiles and Pleasures beautified her Countenance, and made her acceptable to all the Deities, there being none of the Gods but what desired her in Marriage; yet it was *Vulcan's* Fortune, tho' he was the most unseemly and deformed, to obtain her by the help of *Jupiter*, who advised him to put *Poppy* into her Drink, and so intoxicate her.

According to *Tully*, there were four of the Name; the first the Daughter of *Cælum*; the second she that sprang from the *Foam* of the *Seas*, and was *Cupid's* Mother; the third the Daughter of *Jupiter* and *Dione*, who married *Vulcan*, and on whom *Mars* begat *Anteros*; the fourth was of *Syria* or *Tyrus*, called *Astarte*, who was married to *Adonis*. It is very probable that the first and fourth were the same as the *Venus* of *Affyria*, called *Urania*, or *Cœlestis*, or the *Heavenly*, whose Worship passed from *Babylon* into *Syria*. The Temple of *Venus Urania*, at *Ascalon* in *Phœnicia*, was the most ancient, for those in *Cyprus* and *Cythera* were built after that Model. *Paphos*, *Amathus* and *Urania* were Cities in the Isle of *Cyprus*, famous for her Worship; and as it is but a short Passage from *Phœnicia* thither, and *Venus* being transported by Sea, she was not improperly said to spring from the *Foam* of it. In her Temple at *Paphos* all sorts of Victims were allowed, if they were *Males*; but nothing was offered upon the Altar but pure Fire, which no Rain could extinguish, altho' it lay open to the Air; and the Goddess was represented in the Form of a Globe, ending pyramidically. She was adored by the *Arabians*, as likewise by the *Persians*, who called her *Mitra*. In the Worship of *Venus Urania* were no Effeminacies or Impurities;

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purities; but she was represented in Armour, as guarded, and her Priestesses were Virgins. This sufficiently distinguishes her from the *Pandemos*, the *Popularis*, or common *Venus*, the Daughter of *Jupiter* and *Dione*, to whom may be attributed the Love of Corporeal Pleasures; whereas the other delighted in nothing but a pure and chaste Love of Knowledge and Virtue, which raise the Heart, and revive the Ideas of Heavenly Beauties in our Souls.

To the several *Venus's* were several sorts of Sacrifices, but in those of the Celestial *Venus* no Wine was used, as neither in those of *Mnemosyne*, the *Muses*, *Aurora*, the *Sun*, *Moon* and *Nymphs*. These were called *Nephelia* from their *Sobriety*, which was so great, that the Wood of Figs, Vines and Mulberries might not be used in them. Tho' afterwards Honey and Wine were permitted to be offered to the *Nymphs*, by the *Delphic Oracle*. A white Goat was a proper Sacrifice to *Venus Pandemos*, and a Heifer to the *Celestial Venus*. Nor was the *Swine* an ungrateful Offering, as seeming to revenge her upon that Creature for the Death of *Adonis*.

There is a noted Story of *Venus*, concerning the Judgment which *Paris* the Son of *Priam* gave in her Favour. It happen'd that at the Marriage of *Peleus* to *Thetis*, the Goddess *Discordia* not being invited, threw in a *Golden Apple*, on which was written that it should be given to the *Fairest*; the three Pretenders to it were *Juno*, *Pallas* and *Venus*; and *Jupiter* made *Paris*, who then kept Sheep upon the Mountain *Ida*, to be their Judge; the first would have brib'd him with Empire, the second with Wisdom, but the third proffer'd him the most beautiful Woman in the World; the Youth chose Beauty, and gave the Prize to *Venus*, who in performance of her Promise obtained *Helena* for him, which was the Occasion of much War and Blood-shed.

Venus, as well as the other Gods, resented any Indignities that were offered to her, and punished them with equal Severity.

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The *Propætidæ* were Women that deny'd *Venus* to be a Goddess; whereupon she rendered them so impudent, that they became Prostitutes; so that utterly deserting their Modesty, their very Shape and Countenance were harden'd into Flints.

Another Instance was in *Atalanta*, the Daughter of King *Schæneus*, no less famous for Beauty than her Swiftness; she retired into the Woods of *Mænalus*, a Mountain in *Arcadia*, because the Oracle had told her that Marriage would be fatal to her; but she was followed thither by Crowds of Lovers, to whom at last she gave this Condition, that she would marry any one that could out-run her; but that the vanquished must suffer such a Death as she would put him to: Notwithstanding many sad Examples, *Hippomenes* resolved to undertake the Enterprize, for *Venus* had given him three golden Apples, out of the Garden of the *Hesperides*, and advised him how to manage them: They began the Race; and when *Atalanta* had almost overtook him, he threw down an Apple, whose Beauty enticed her so far, that she turned out of the way to take it; he made use of the second and third in the same manner, and whilst she was busied in taking them up, he reach'd the Goal, and had the Lady as the Prize of his Victory; but *Hippomenes*, eager on the Thoughts of Love, forgot to pay due Offerings to his Benefactress: Whereupon *Venus* so resented it, that she inflamed them with such impatient Desires, that they lay together in the Temple of *Cybele*, who enraged at the Profanation, turned them into Lions.

It is impossible that the Goddess of Love should not feel the Effects of that Passion: There are therefore many Stories amongst the Poets relating to that Matter.

By *Anchises* she had *Æneas*; by *Neptune* or *Bates* she had *Eryx*, who was strangled by *Hercules*, as they were wrestling together; she had likewise a Daughter called *Meligunis*: According to some Authors, she was Mother to *Suadela*, the Goddess of *Persuasion*. She and *Mars* were Parents to *Timor* and *Pallor*, that is, *Fear* and *Paleness*. By *Sol* she had *Elestrion* and five other Sons; but

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but there is no mention made of any Offspring that she had by *Vulcan*. She had several others, of whom there will be occasion to speak hereafter.

As the other Gods, so *Venus* had many Titles; she was called *Cypria*, *Cytheria*, *Paphia*, from those Places; *Idalia* and *Acidalia*, from a Mountain in *Cyprus*, and a Fountain in *Bæotia*; and *Erycina*, from a Mountain in *Sicily*, where *Æneas* built a magnificent and famous Temple to her Honour; she was called *Armata*, because when the *Spartan* Women sallied out of their Town, which was besieged by the *Messenians*, and beat them; their Husbands, who were ignorant of it, went out to fight, and met their Wives returning from the Pursuit; the Men believing them to be Enemies, made themselves ready to encounter them, but found themselves agreeably deceived, and that they had gained an unexpected Conquest.

Apaturia, or the Deceiver, was a Name given her from those little *Fallacies* that Love is subject to; as likewise *Melanis*, from the *Darkness* of the Night, which favours the Intrigues of Lovers.

There was a Temple at *Rome* dedicated to *Venus Calva*, because when the *Gauls* possessed themselves of that City, with the Womens Hair there were Ropes made for the Engines. She had likewise a Temple by the Name of *Verticorda*, denoting the Power of Love to change the Hearts, and ease the Minds of Men from all Cares that oppress them; therefore when there was any Difference between Husband and Wife, they used to appear before her, and never failed of finding some means for a Reconciliation.

There was a *Venus* at *Rome* called *Libitina*, in whose Temple were sold all things necessary for Burials. There was likewise a *Venus Sepulchralis* at *Delphos*, where by Magick Spells they conjur'd up the Dead. *Herodotus* mentions a People called *Androgyni*, who said that the Art of Divining with a Hasle Wand was taught them by *Venus*.

When

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When she had the Title of *Victrix*, she was represented leaning on a Shield, and carrying *Victory* in her Right Hand, and a Sceptre in her Left; sometimes with an Head-piece of Steel in one Hand, and in the other the Apple which was adjudg'd to her by *Paris*.

Some Authors say that *Venus* was of both Sexes, and near *Amathus* in *Cyprus* she had a Statue with a Beard on.

When *Venus* went to receive the Apple from *Paris*, she was attended by *Hymenæus*, the *Lores* and the *Graces*; it may not be improper therefore here to give an Account of them, as likewise of the *Hours*, and *Adonis*, all of them her inseparable Companions.

Hymenæus, the God presiding over Marriage, and the Protector of Virgins, was the Son of *Bacchus* and *Venus Urania*, born in *Attica*, where he used to rescue Virgins carried away by Thieves, and restore them to their Parents. He was of a very fair Complexion, crowned with the *Amaricus*, or the sweet *Marjoram*, and sometimes with *Roses*; in one Hand he carried a Torch, in the other a Veil of a Flame Colour, to represent the Blushes of a Virgin. *Maids* newly married offered Sacrifice to him, as they did also to the Goddess *Concordia*.

Cupid was a great God, and one of the most ancient Deities, who had no Parents; for after *Chaos*, *Terra* and *Tartarus*, arose *Cupid* or *Eros*, the most beautiful of all of them, grateful both to Gods and Men, being their Comfort, and the Subduer of their fierce Minds and stubborn Passions. There is another Account, that *Chaos*, *Nox*, *Erebus* and *Tartarus* were in being; but no *Earth*, *Air* or *Heaven*; when *Nox*, by the help of a spirituous Breath, produced an *Egg*; which being hatched under her sable Feathers and Influence, brought forth the amiable *Eros*, who soared immediately with golden Wings throughout the whole Universe.

Not to recount the several Parents of *Cupid*; as that *Porus*, the God of *Counsel* and *Plenty*, being drunk, begat him of *Penia*, the Goddess of *Poverty*; or that he was the Son of *Cælus* and *Terra*, or *Zephyrus* and *Florea*.

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Of VENUS, and her Attendants. III

it is sufficient, that the *Cupid* here spoken of always accompanies *Venus*, either as a Son, or a Servant. As there were two *Venus's*, so there were two *Cupids*; the first called *Eros* the Son of *Jupiter* and *Venus*, the Encourager of a Celestial Love, which imprints that Spirit in Nature itself, from whence arises the Harmony of the Elements, and the Copulation of Animals: The other *Cupid* was nam'd *Anteros*, the Son of *Venus* and *Mars*, a vulgar Deity, whose Followers are Drunkenness, Sorrow and Contention: He is likewise the God who revenges slighted Love. They both of them are Boys, naked, winged, and blinded, armed with a Bow, Arrows, and a Torch; they have two Darts of different Natures, one Golden, which procures Love, the other Leaden, which causes Hatred.

Cupid is painted crowned with Roses, with a Rose in one Hand, and a Dolphin in the other; sometimes standing close by *Fortune*, sometimes between *Hercules* and *Mercury*, to let us see that Love is most prevalent when it is attended on by Eloquence and Valour.

The *Graces* or *Charities*, the constant Attendants on *Venus*, are three, named *Aglaia*, *Thalia*, and *Euphrosyne*, or else *Pasithea*, *Euphrosyne*, and *Ægiale*, the Daughters of *Jupiter* and *Eurynome*, or *Eurynomea*, or *Autonoe*; but others say they were the Daughters of *Venus* and *Liber*. They are represented young, beautiful, and with fine Hair and smiling Countenances; they have Wings upon their Feet, and are naked; if they are cloth'd, 'tis with fine thin Stuff, and loose flowing Garments; they always hold one another by the Hand. This Picture, according to the Mythologists, shews that Favours are always agreeable for their Novelty, and for the Dispatch in doing them; that the Memory of them should always last fresh and delightful; that they should be without Disguise or Dissimulation, but always free and unconstrain'd: They are to hold one another interchangeably by the Hands, because amongst Friends there should be a perpetual Intercourse of Kindness and Assistance.

The

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The *Lacedæmonians* knew but two *Graces*, that they called *Clito* and *Phaena*. The *Athenians* likewise had but two, who were *Auro* and *Hegemo*: According to *Homer*, the youngest of them, named *Aglaia*, was married to *Vulcan*. When *Faith*, *Honesty* and *Justice* left this lower World, the *Graces* likewise went up with them to Heaven.

Eteocles, the King of the *Oreboemenians*, was the first that dedicated a Temple to them; for they often used to come into his Country, to bathe in the Fountain *Acidalius*.

These *Graces* accompany the *Muses* and *Mercury*, as well as *Venus*; for where Learning, Eloquence and Love are conjoined, there will never be wanting true Joy, Health and Contentment, and where Good-will, Concord and Bounty meet, there *Thalia* with a flourishing Estate, *Aglaia* with Splendor and Glory, and *Euphrosyne* with true Joy and Comfort will always be present.

The *Horæ* were not only Nurses to *Venus*, but the perpetual Companions of the *Graces*; they were three Sisters, *Enomia*, *Dicè* and *Eirene*, the Daughters of *Jupiter* and *Themis*; they were born in the Spring, had cheerful Countenances, and delighted in the beautiful Ornaments of the Meadows that came forth in that Season; they trod softly, and went extremely slow, and always brought something new with them wherever they came: They kept the Gates of Heaven, and could make fair or cloudy Weather, according to their own Pleasure; they were Admirers of Industry, and took care of such as were diligent and studious.

Adonis was a beautiful young Shepherd, the Son of *Cynaras* King of *Cyprus*, and his Daughter *Myrrha*, who used to be much upon the Mountain *Libanus*, whither *Venus* often descended to meet him; *Mars* envy'd this Rival, and therefore turning himself into the shape of a Wild-Boar, one Day as *Adonis* was hunting, struck him into the Groin with his Tusk, and killed him. As *Venus* heard his dying Voice, and hastened to his Assistance, she pricked her Foot with a Thorn, and the Blood fall-

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Of VENUS, and her Attendants. 113

ing upon the Rose, turned it from a *Lilly* Colour to a *Carnation*; the Goddess laid his Body in soft *Lettuce*, and bewailed his Death after an unusual manner, and changed his Blood, which was shed on the Ground, into the Flower called the *Anemone*. *Venus* after this went herself into Hell, where she obtained of *Proserpine* that *Adonis* might be with her six Months in the Heavens, and that he should remain the other six Months in the infernal Regions. *Adonis* was worshipped at *Athens*, where there were Festivals called *Adonia* instituted to him; as likewise at *Alexandria*, where his Image used to be carried in great State about the City; but the greatest Solemnity was in *Syria*, where one Day there were mighty Lamentations made for the Loss of him, and as much rejoicing the next, when it was pretended that Letters came, importing that he was alive, and taken up into Heaven.

By *Adonis*, the Mythologists mean the *Sun*, who during the Signs of the Summer is with *Venus*; that is, with the Earth we inhabit; but during the other six is in a manner absent from us; Or else Corn is represented by *Adonis*, which is hid six Months under Ground before the time of Harvest approaches. *Adonis* is said to be killed by the *Boar*, that is, the Winter; when his Beams are of no force to expel the Cold, which is the Enemy of *Adonis* and *Venus*, that is, of Beauty and Procreation.

But to return more particularly to *Venus*: *Bacchus* was her Armour-bearer, the *Spring* and *Zephyrus* were her Harbingers, the *Rose* and *Myrtle* were sacred to her, because they are extremely beautiful, and she was crowned with the latter, when she gained her Victory over the other two Goddesses.

Venus render'd *Berenice* immortal; she was a Queen of *Egypt*, Wife of *Ptolomæus Evergetes*, her own Brother, who vowed her *Hair* to *Venus* if her Husband returned safe from an Expedition he had made into *Asia*. This *Hair* she consecrated, and laid up in the Temple of that Goddess, who took it into Heaven, and changed it into

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into seven Stars, that appear in the form of a Triangle at the Tail of the *Lion*.

Venus long before this had deified her Son *Aeneas*, by purifying his Body, and anointing it with a Divine Perfume, and dipping his Lips in *Nectar* and *Ambrosia*. Thus he became a God, whom the *Romans* called *Indigis*, and dedicated Shrines, Altars and Festivals to him.

Venus is reckoned amongst the Gods that were favourable to Mariners; she was likewise called *Hortensis*, because she looks after the Production of Seeds and Plants in Gardens.

This Goddess was numbred amongst the Deities presiding over Marriages, who were *Jupiter adultus*, *Juno adulta*, *Venus Suade'a*, and *Diana*. Now because their proper Offices were assigned to every God, when *Venus* was wounded by *Diomedes* in the *Trojan War*, *Jupiter* reproves her very justly for attempting to break in upon *Mars's* Province, and tells her, *Marriages* were the things she ought to be employed in; as she was in this Station, *Jupiter* gave her a Girdle, called *Cestus*, of various Colours, being composed of good Nature, sweet Temper, soft Expressions, Persuasions, Delight, little Intrigues, intermixed with Loves and Graces. She is thought by the Poets to be of so easy a Disposition that she could forgive the Perjuries of Lovers that have sworn by her Deity.

The Power of *Venus* was thought to be universal; and there is none of the Gods, not *Jupiter* himself excepted, but what has been forced to submit to her Commands; the Heaven and all the Elements were produced by her, and therefore must obey her; that the vast Weight of the World, and the Contexture of the Universe, were supported by her, to whom even the Fates themselves became subservient.

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C H A P. XXII.

Of HEBE and GANIMEDE.

HEBE, according to *Homer*, was the Daughter of *Jupiter* and *Juno*; but her Birth is otherwise related by the generality of Authors. *Juno* being invited by *Apollo* to an Entertainment in the Palace of *Jupiter*, amongst other things, she was most pleased with some *Wild Lettuces* that were set before her, of which she eat heartily, and by that Means, though before she was barren, she instantly conceived, and afterwards brought forth a Daughter called *Hebe*. *Jupiter* was so extremely delighted with the Child for her Beauty, that he made her the Goddess of *Youth*, and gave her the Office of being his Cup-bearer, in which Office she always appeared with a Garland of various Flowers; but it so happened that as *Jupiter* was feasting amongst the *Aethiopians*, *Hebe* chanced to slip and get a Fall, which gave occasion to some of the Guests there present to smile. *Jupiter* could not endure the least thought of Indecency, and therefore resolved to displace her.

At that time, *Tros*, who was the King of the *Trojans*, had three Sons, *Ilus*, *Affaracus* and *Ganimede*; the latter, as *Xenophon* tells us, was a young Man of abundance of Discretion, Prudence and Counsel, not without an external Beauty agreeable to his inward Virtues; he was therefore by the Gods thought worthy of becoming their Companion. *Jupiter* took their Advice, and sent his faithful Minister the *Eagle*, who found him just leaving his Flock of Sheep, and going to hunt in the Mountain *Ida*, and brought him unhurt by his Talons into the Celestial Regions, where being placed amongst the Stars, and turned into the Sign *Aquarius*, he attends upon *Jupiter* at his Banquets with flowing Cups of *Nectar*.

Afterwards when *Hercules*, having perform'd all his Labours, was taken up into Heaven, by the Consent of *Jupiter*,

116 Of HEBE and GANIMEDE.

Jupiter, *Hebe* was married to him with great Solemnity; the *Athenians* therefore consecrated a common Altar to both of them: She was had in the greatest Honour among the *Sicyonians*, where she had a famous Temple built to her by the Name of *Dia*; she had likewise a Temple at *Corinth*, which was a Sanctuary for all Fugitives. *Hebe* had a Son by *Hercules* called *Anicetus*, and a Daughter named *Alexiare*.

Some Mythologists say, that the Gods are so delighted with the Wisdom and Innocence that they find in the Souls of some Persons, that they are desirous of taking them into Heaven, for their more immediate Service, as approaching nearest to their Nature; and that the young Prince *Ganimede* being taken away or killed by *Tantalus*, for which his Brother *Ilus* made Wars with him afterwards, or else being unfortunately missing as he was hunting; for the Consolation of his Kindred, it was not improperly said that he was taken up into Heaven.

Others apply the Story to a Physical Interpretation; *Hebe* is the Daughter of *Juno*, because by the happy Temperature of the Air, all sorts of Trees and Herbs produce their Buds and Flowers, and consequently appear in Youth and Beauty; but when *Hebe* slips, that is, when the Flowers fade, and the Leaves drop, then it is fitting she should be removed. *Ganimede* therefore, which is the Winter, then takes place, and is not without his peculiar Use and Agreeableness; since without the prudent Provision that he makes in the Bowels of the Earth, the Spring might in vain be expected. Now the Winter being attended with frequent Rains, it is not improper that *Ganimede* should be thought to be turned into the Sign *Aquarius*.

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CHAP. XXIII.

Of MERCURY.

MERCURY is described as a fair beardless young Man, with yellow Hair, quick and lively Eyes, and a chearful Countenance, having Wings fix'd to his Hat and Shoes, which had the proper Names of *Petاسus* and *Talaria*. The *Caduceus* or *Rod* that he held in his Hand was winged, and bound about with two *Serpents*, one Male, the other Female; his Face is painted sometimes half black and half bright, because he converses as well with the Infernal as the Celestial Deities; he has often a Purse in his Hand, and a *Goat* or *Cock* standing by him: The *Egyptians* used to represent him with the Head of a *Dog*, there being nothing more sagacious than that Creature.

There were several *Mercuries* amongst the Ancients, but all their Actions were attributed to him that was the Son of *Jupiter* and *Maia*, the Daughter of *Atlas*; he was born upon the top of the Mountain *Cyllene* in *Arcadia*, and was brought up there, where he had afterwards a magnificent Temple built to his Honour. *Juno* gave him suck in his Infancy; but as he took the Breast too greedily, some of it fell upon the Heavens, and made that Stream which is called the *Milky Way*.

He was no sooner born but busy; his Birth happen'd in the Morning, he made a Harp and could play upon it by Noon, and had stolen *Apollo's* Cattle before it was Night; being taken into *Vulcan's* Arms, he robbed him of his working Tools; and the same Day having overcome *Cupid* at wrestling, and *Venus* making much of him after his Victory, he stole her *Cestus*, as he had done *Jupiter's Sceptre*, and would have done the same by his *Thunder*, but that it was too hot for him. Whilst he was stealing *Apollo's* Cattle, no one saw him but a Shepherd

herd called *Battus*, to whom he gave a *Cow* not to discover him; afterwards changing his Shape, to try his Fidelity he proposed a much greater Reward, if he would tell him the Place whither they were driven: *Battus* yielded to the Temptation, upon which *Mercury* discovering himself, changed him into the *Index* or *Touchstone*.

Mercury was the most vigilant of the Gods, the multitude of his Offices and Business not suffering him to take any Rest, even in the Night-time.

Mercury used to prepare all things fitting for the Reception and Banquet of *Jupiter*; and before *Ganimede* was taken into Heaven, he had the Place of his Cup-bearer.

He used to carry all the Commands of *Jupiter*, and from thence was commonly called the *Messenger* of the Gods, and as such he presided over *Cross Ways* and *High Roads*, where the *Grecians* and *Romans* used to place their *Hermæ*, or Statues of *Mercury*. These *Hermæ* were commonly of *Marble*, sometimes of *Brass*, without either Arms or Feet, the whole from the Head downwards being of a square Figure; the *Hermathenæ* were Statues of the same Figure, but the Head represented *Mercury* and *Minerva* both together, because Learning seems an unprofitable Treasure without Eloquence.

Mercury is invoc'd amongst the terrestrial Gods, together with *Tellus* and *Pluto*. Some thought he had three Heads, from his Power in Heaven, Sea, and Earth, or because he had three Daughters by *Hecate*: It was his Office to attend upon dying Men, to unloose their Souls from their Bodies, and conduct them to the Infernal Regions; and when Souls had compleated their full time in the *Elysian Fields*, he brought them to Life again, and placed them in new Bodies.

He was the Inventor of *Weights*, *Measures* and *Contrasts*, and the whole Art of *buying*, *selling* and *bartering*, being himself the God of Markets, Merchandize and Gain, whether lawful or unlawful, expected or unexpected, as proceeding either from Chance or Industry.

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At *Rome* therefore upon the fifteenth of *May*, the Month so called from his Mother, the Merchants kept a Feast to *Mercury*, when they sacrificed a *Sow* to him, sprinkled themselves with Water out of his Fountain, and prayed that he would prosper their Trade, and forgive their Cheating. He was called *Agoraius* from the *Markets*, and *Dolius* from the *Deceit* and Treachery often used in Merchandizing.

The Invention of the Art of *Thieving* was attributed to *Mercury*; and the Ancients used to paint him upon their Doors, that he being the God of Thieves, might keep out others.

He was a God much adored by the *Shepherds*, who thought he could preserve them from Thieves, or at least help them to increase their Flocks, by stealing from other People.

Mercury was the God of *Rhetoricians* and *Orators*; being himself the *Inventor* of *Letters*, and excellent in the Art of Speaking, so that the Ancients feign'd he was fix'd to the Ears of Men by golden Chains, and so could lead them whither he pleas'd: This made him most proper and skilful in making *Truces*, *Peace* and *Leagues*; nor did he do this good Office only amongst Men, but he was the Arbitrator of Peace and War between the Gods, when any Differences happened amongst them. The *Caduceus* of *Mercury* was thought to contribute much to Peace; the *Feciales* were esteemed the *Heralds* that declared Wars, and the *Caduceatores* were they that ended them.

Mercury, together with *Hercules*, presided over the Art of *Wrestling*, and all those Arts which exercise the Body; for it was thought most proper that Strength and Prudence should be joined together, and so contribute to one another's mutual Assistance.

Dreams were thought to be consecrated to *Mercury*, and that he could best interpret them.

His Skill in Musick was very great; he first found out the three Tones, the *Treble*, *Bass*, *Mean* or *Tenor*; he gave

gave his Harp to *Apollo*, who in requital presented him with the *Caduceus*.

He first observed the Course of the Stars and Planets, and reduc'd the Days and Years into a certain Order; he taught the *Theban* Priests that Astrology, Philosophy and Theology, of which they were such excellent Masters; for he was thought to have been the same with *Hermes Trismegistus*, who was the first that laid the Foundation of Knowledge amongst the *Egyptians*, instructing them in the Causes of natural Productions, and the sacred Rites of their Religion.

He was reckoned the fourth of the *Samothracian* Gods in the Mysteries of the *Cabiri*, by the Name of *Cosmilus*; wherever he came, by the Harmony of his Voice, the Eloquence of his Speech, his graceful Mien and decent Behaviour, he persuaded Mankind to a regular, discreet, and moral Way of living.

He had several Children, as *Pan*, the *Lares*, *Delops*, *Echion*, *Caicus*, who gave his Name to a River in *Mysia*, *Erix*, *Bunus*, *Pharis*, and many others, but one of the most remarkable was *Hermaphroditus*, who was born to him by *Venus*; he was a Youth very modest and very beautiful; at the same time *Salmacis* was a Nymph of the same Woods, where he used to divert himself with Hunting: She made several Advances towards him, but still was repulsed; at last lying hid by the Fountain where he bathed himself, she leaped into the Water, and embracing him, begged of the Gods that both their Bodies might be made one, which was granted: *Hermaphroditus* was amaz'd to find this Change, but prayed that some other Person might be like him; he obtained his Request; for whoever waded in that Fountain called *Salmacis*, in the Country of *Caria*, became an *Hermaphrodite*, or *Androgyus*, that is, had both Sexes, being Male as well as Female.

Upon imminent Dangers, Persons that escaped used to sacrifice a *Calf* with Milk and Honey to *Mercury*; the Tongues of his Victims used to be thrown into the Fire, to conclude the Ceremony, and this was a Custom that

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CHAP. XXIV.

Of MINERVA.

CICERO mentions five of that Name; one the Mother of *Apollo*, the ſecond brought forth by the *Nile*, and worſhipped in the City of *Sai*; the third was ſhe that came armed out of *Jupiter's* Brain; the fourth the Daughter of *Jupiter* and *Corypha*, the Daughter of *Oceanus*, who invented Chariots with four Wheels; the fifth was the Daughter of *Pallas*, whom ſhe killed, becauſe he would have raviſhed her: She was deſcribed with Wings to her Feet in the ſame manner as *Mercury*: The ſecond was the moſt ancient; but ſhe that we intend to ſpeak of is the third. The *Phœnicians* had their *Minerva*, who was the Daughter of *Saturn*, and they attributed to her the Invention of Arts and Arms; the *Libyans* thought her the Daughter of *Neptune* and the Lake *Triton*, though *Jupiter* afterwards adopted her for his Daughter: The *Athenians* were much devoted to her Worſhip, and ſhe had been adored amongſt that People before *Athens* itſelf was built by *Cecrops*: When they arrived at their Glory, they built a ſtately Temple for her by the Name of *Parthenis*, or the *Virgin*, in which they ſet up her Statue thirty-nine Foot high, made of Gold and Ivory by the Hands of *Phidias*. The *Rhodians* were the firſt that offered her Sacrifices, becauſe ſhe taught them to caſt ſuch huge Statues as they called *Coloſſus's*: The *Romans* were not without a famous Temple to her upon the Mount *Aventine*. Her Feaſts were called *Minervalia* or *Quinquatria*; they were celebrated for five Days together in *March*; ſhe had ſometimes her Altars in

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common with *Vulcan*, sometimes with *Mercury*; her Sacrifice was a white *Heifer* that had never been yoked.

As to her Birth, when *Jupiter* saw that *Juno* was barren, through Grief he struck his Forehead, and after three Months brought forth *Minerva*: Upon the Day she was born it rain'd Gold in *Rhodes*, and this is look'd upon as a mighty Mystery by the *Chymists*; as soon as she was born she came into *Libya*, the Country whose Heat shews it to be the nearest to Heaven, there she saw the Beauty of her own Countenance in the Waters of the Lake *Triton*, and from thence took her beloved Name of *Tritonis*.

She resolv'd upon a perpetual Virginity, and therefore refus'd the Courtship of *Vulcan*. She deprived *Tiresias* of his Eye-sight, because he saw her bathing in the Fountain *Helicon*; but his Mother *Charicle*, by her Petitions, obtained that the Perspicacity of his Mind might compensate that Defect, by having the Gift of Prophecy granted to him; her Severity was no less to *Medusa*, who had been ravish'd by *Neptune* in her Temple; for she changed her Hair that was of a golden Colour into *Snakes*, because it had tempted him to so wicked an Action, and caus'd all those that look'd upon her afterwards to be turn'd into Stones.

She was extremely jealous, lest any one should pretend to excel her in any Art. The unfortunate *Arachne*, a young Lady of *Lydia*, experienced it; for she challeng'd *Minerva* in the Art of *Spinnig*, who tore her Work, and struck her with her Spindle, upon which she hang'd herself, and was turn'd into a *Spider*.

She has different Names from her Invention of diverse Arts, as that of Spinning and Weaving, making Oil, which is useful in all sorts of Operations; of Music, especially the Pipe; of building Castles, over which she is said to preside; her Image us'd to be plac'd upon the Gates of Cities, whereas the Image of *Mars* was set up in the Suburbs; for Weapons are to be us'd against the Enemy abroad, but at home the State ought to be govern'd by good Counsels and Prudence.

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She had the Name of *Glaucofis* from her Eyes, which were of a *green Colour* mixt with *white*; but others think she had it from the Terror and Formidableness of her Mein.

Minerva represents *Wisdom*, that is, skilful Knowledge joined with discreet Practice, and comprehends the Understanding of the noblest Arts, the best Accomplishments of the Mind, together with all Virtues, but more especially that of Chastity.

The *Palladium* was a Statue of *Pallas* which fell down from Heaven, and was carefully preserved in *Troy*, it being thought that whilst that was safe the City could not be taken. *Diomedes* and *Ulysses* creeping through some subterraneous Passage, stole it out of the Temple; but some are of Opinion, that this which they took was not the true one, but one like it, and that the other remained till *Aeneas* bore it away with him into *Italy*, and deposited it at *Lavinium*, from whence it was carried to *Rome*, and placed in the Temple of *Vesta*. When that Temple happened to be burnt, *Metellus*, a noble Roman, rushed in among the Flames, and brought forth this *Palladium*, but it was with the Loss of his Eyes; to recompense which the *Romans* give him a Privilege, which no one ever had before, to come in his Chariot to the Senate, that his Misfortune might be mitigated by the Honour done to so resolute and glorious an Action.

C H A P. XXV.

Of M A R S.

MA R S was the Son of *Juno*, who being concerned that *Jupiter* should have his Daughter *Minerva* without her Help, was resolved to see if she might not have some Offspring without any Communication with

her Husband; she therefore went to *Oceanus* for Advice, but in her Journey met with *Flora*, who entertained her, and shewed her the Flower in the *Olenian* Fields, which was proper for her Purpose; for she no sooner touched it with the Tips of her Fingers, but she conceived by the Smell, and brought forth *Mars* the God of Battels.

They who won't allow *Mars* to be the Son of *Juno* alone, say he was the Son of *Jupiter* and *Juno*, or of *Jupiter* and *Erys*. *Thero*, that is, *Fierceness*, was his Nurse, and he had his Education amongst the Northern and barbarous Nations of the *Scythians*, who worshipped no other God besides him.

Mars is often described on Horseback with a Whip and Spear, but more generally riding with all his Arms offensive and defensive about him, on a high Chariot drawn by two furious Creatures in the shape of Horses, called *Terror* and *Fear*; *Discord* goes before him in tatter'd Garments, and *Clamour* and *Anger* come behind; and *Fame*, full of Eyes, Ears and Tongues, leads the Procession.

Bellona, the Goddess of War, (whether she be his Sister, Wife or Daughter, is uncertain) drives his Chariot with a bloody Whip in her Hand; she is painted in Armour, with a dreadful Countenance, holding a lighted Torch, and sometimes a Trumpet, and instead of Hair she has *Snakes* clotted with Gore; in her Sacrifices, called *Bellonaria*, her Priests used to sacrifice to her in their own Blood, cutting their Shoulders, and running about with their drawn Swords, as being mad and transported. *Appius Claudius* built her a Temple at *Rome*, before which stood a Pillar called *Bellica*, from whence the Herald threw a Spear when he proclaimed War against any Nation.

Mars being of a fierce, violent and impatient Temper, could not long tarry in any fixed Station, but, roving about from one Place to another in his Fury, filled all Places with Sorrows and Calamities; but he himself could not avoid the Effects of Anger; for *Homer* introduces him in the *Trojan* War as being wounded by *Diomedes*.

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From this Inconstancy of Temper, and Love of Rambling, there happen'd to be fewer of his Actions transmitted by the Poets to Posterity, than of most of the other Deities; they cannot say that he had any certain or lawful Wife, excepting one *Nerione*; but his Amours were various, and produced him many Children; *Ænomaus*, as *Ascalaphus* and *Biston*; his Son *Chalybs* gave his Name to a Nation; so *Bythis*, to *Bythynia*; *Thrax*, to *Thracia*; *Imolus*, to the Mountain; not to mention *Pylus*, *Parthenopæus*, *Strymon*, *Euenus*, *Calydon*, and several others.

One of his most notorious Intrigues was with *Venus*, the Wife of *Vulcan*, with whom he had frequent Meetings; he was most afraid of being discovered by the *Sun*, who sees all things, and therefore set a Youth called *Aletryon* or *Gallus*, to give him notice of his Approach. It happened that the Boy fell asleep, and so the *Sun* espy'd them together, and informed *Vulcan* of the whole Matter; the cunning *Smith* contrived an Iron Net so finely, that upon their next Meeting it might fall down and enclose them in Bands that were inextricable; upon his pretence of going to *Lemnos*, the Lovers soon gave him an Opportunity of accomplishing his Design. *Vulcan* having caught them, expos'd them to the Censures and Laughter of all the Gods, till at last they were released at the Intercession of *Neptune*; as for *Aletryon*, *Mars* changed him into a *Cock*, which, to retrieve his old Fault, gives a constant Notice of the *Sun's* Approach by his Crowing.

By the Nymph *Bystonis* he had a wicked Son named *Tereus*, King of *Thrace*, who married *Progne* the Daughter of *Pandion*, King of *Athens*. She had a Sister of admirable Beauty called *Philomela*, and being desirous to see her, intreated her Husband to fetch her into *Thrace*: He complied, went to *Athens*, and by her Father's Leave carried *Philomela* to see her Sister; by the way he falls in love with her, even to Distraction, and being refused his Request, ravished her, cuts out her Tongue, and encloses her in a strong Tower; she found means there to describe the whole Story in Embroidery, which she

sent to *Progne*: The Wife enraged, first releases *Philomela*, then murders her Son *Itys*, and sets part of him before her Husband to eat, which he doing, she discovers the Villany: *Tereus* runs after the two Sisters with his drawn Sword; but, by the Pity of the Gods, *Philomela* was changed into a *Nightingale*, *Progne* to a *Swallow*; *Itys* became a *Pheasant*, and *Tereus* took the shape of a *Lapwing*.

Mars is said to have been born in *Thrace*, and that he had a more constant Residence there than in any other Place; they offered human Sacrifices to him, and so they did at *Lemnos*. *Mars* being remarkable not only for his Inconstancy but his Swiftneſs, the *Lacedæmonians* used to shackle the Feet of his Image, that he might not fly from them.

The fiercest and most ravenous Creatures were consecrated to him; as the *Horse* for his Vigor, the *Wolf* for his Rapaciousness and Perspicacity, the *Dog* for his Vigilance; the *Cock*, the *Pye*, and the *Vulture*, were the Birds he delighted in; he did not use to be crowned with the Boughs of any Trees, they being rather supposed to be destroyed by him; but with Grass, either because it is thicker in such Places as have been irrigated with human Blood, or because it grows in Towns which War leaves without Inhabitants. He was always an Enemy to *Minerva* the Goddess of Wisdom and Arts, because in time of War they are trampled on, as well as Learning and Justice.

His Altars were erected under the same Roof with those of *Venus*, to express the happy Influences those two Stars pour upon Children when they meet in their Nativities.

Mars was much esteemed by the *Romans*, who had their Beginning from him, *Romulus* their Founder being his Son; the ancient *Latins* gave him the Title of *Salisubulus*, from *dancing* or *leaping*, because his Temper is very unconstant, sometimes inclining to this side, and sometimes to the other; they likewise gave him the Name of *Communis*, ſeing the Issue of Battels is uncertain,

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tain, and the Chance dubious. Nor was he the only God of Battels, for they used to reckon *Bellona*, *Victoria*, *Sol*, *Luna*, and *Pluto*, amongst the number of their warlike Deities.

The *Salii* were the Priests of *Mars*, so called from their *Dances*; they were instituted by *Numa*, who, upon a great Plague in *Rome*, having implored the Divine Assistance, had a small *Brass Buckler*, called *Ancile*, sent him from Heaven; he was advised by the Nymph *Egeria* and the *Muses* to keep it carefully, the Fate of the Empire depending upon it, as being a sure Pledge of the Protection of the Gods, and their Affection to the *Romans*; he therefore made eleven more so very like, that they could not be distinguished; which were delivered to the care of the twelve *Salii*, Priests chosen out of the noblest Families, to be laid up in the Temple of *Mars*, upon whose yearly Festival, on the first of *March*, they were carried about the City with much Solemnity, dancing, clashing their Bucklers, and singing Hymns to the Gods: They were answered by a Chorus of Virgins dressed like themselves, who were chosen to assist them upon that Occasion; the Festival was ended with a sumptuous Feast, which, by way of Eminency, was called *Saliaris Cæna*.

Augustus built him a Temple with the Title of *Ultor*, or the *Revenger*: He had vowed it to him, when he implored his Assistance against those who had slain *Julius Cæsar*, and performed it with great Magnificence when he returned home Conqueror. *Mars* is described upon the *Roman* Medals holding a Spear called *Quiris*; from whence he had the Name of *Quirinus Pater*.

Mars having killed *Halirrhothus*, the Son of *Neptune*, for violating the Chastity of his Daughter *Alcippe*, *Neptune* accused him of Murder before the Tribunal of the twelve Gods, where he was acquitted, having six Votes for him, the Custom of the Place being always to be favourable to the Accused. The Place in *Athens* where this Judgment was pronounced, has been since erected into a famous Court of Judicature, noted for its Impartiality

tiality and Justice, called *Areopagus*, or the Rock of *Ares* or *Mars*, and the Judges from thence took the Name of *Areopagites*; they suffered no Eloquence to be used in their Pleadings before them, and always gave their Sentence in the Dark, and in Writing.

Mars, amongst the Historians, is said to be the first Prince that invented the Discipline of War, and the forming of Armies, and therefore is thought to be the same with *Nimrod* or *Belus* amongst the *Affyrians*. By some he was taken for the *Sun*, and some People of *Spain* adored an Image of him, whose Head was adorned with Sun-beams.

It is not without Cause that the Fathers of the Church laugh at the *Gentiles* who made *Mars* their God, who was not only a Murderer, but also unjust, impious, mad and perfidious, according to *Homer's* Description of him, who was detained Prisoner by *Vulcan* for his Adultery, and wounded by the hand of *Diomedes*, though a Mortal.

C H A P. XXVI.

Of the M U S E S.

THE *Muses* were the Daughters of *Jupiter* and *Mnemosyne*, though some think them ancients than *Jupiter*, and that they were the Daughters of *Cælus*. At first they were reckoned no more than three, *Mneme*, *Aède* and *Melete*, that is, *Memory*, *Singing*, and *Meditation*; others add a fourth, called *Thelxiopé*: *Homer* and *Hesiod* reckon their number to be *nine*. They were born in the Mountain *Pieris*, and they were educated by *Eupheme*.

The *Muses* were the Goddesses that presided over all *Sacred Banquets*, where Solemnities and Lustrations were used;

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used; *Mirth, Joy, Dances, Singing, Love and Nuptials* were under their Protection: In short, they were the Inventors, and had the Government of all *Sciences* in general, as well as *Poetry and Musick*.

But, more particularly: According to *Callimachus*, *Calliope* found out Numbers fitting for *Heroick Poetry*, *Clio* adapted hers to the *Harp*, *Euterpe* raised her Voice to *Tragedy*, *Melpomene* softened hers with the *Lute*, and *Terpsichore* delighted in the *Airs of the Flute*; *Erato* sung the *Hymns* to the *Gods*, whilst *Polymnia* added *Harmony* to all their Performances; *Urania* described the *Motions* of the *Stars* and *Heavens*, and *Thalia* was pleased to imitate the *Actions* of Mankind, so as thence to raise a delightful *Comedy*.

These Goddesses were Comforters in Adversity, and Inciters to honourable Actions, by raising up the Spirits to War, and recording the Bravery of the Performance; they were the Encouragers of Virtue, at the same time that they restrained the Mind from unlawful Pleasures. Of this kind were the ancient *Greek Poets*, and *Homer* calls them the *Maisters* and *Correctors* of the *Manners*; and he says therefore, that when *Agamemnon* parted from *Clytemnestra*, he left one of these Poets with her, who, by reciting the Praises of virtuous Women, might encourage in her the same Motives to Constancy; and that *Egisthus* could never prevail till he had destroyed so good a Counsellor. *Jopas* in his Song at *Dido's Banquet*, recounted the Facts of the Heroes, and *Achilles* himself was found playing upon the *Harp*, and doing the same thing, when the *Heralds* brought him a Message from *Agamemnon*.

Sometimes the Subject of the ancient Poem was the Formation of the World, and the wonderful Force of the Elements, as in those *Voces* which *Apollodorus* has recorded to have been sung before the *Argonauts*; even the Lovers of *Penelope*, though it might have been otherwise expected from Persons of their Character, had nothing sang before them but the *Labours and Difficul-*

ties which the *Greeks* sustained in their Return to their own Country.

There is a Fable, that the *Muses* occasioned the Death of *Adonis*, to revenge themselves of *Venus*, who had inspired them with the Fires of Love; so that *Calliope* had *Orpheus* and *Cymothene* by *Æagr*; *Terpsichore* had *Resus* by *Symo*, *Clio* had *Linus* by *Magnes*, and so the rest by other Persons; but the generality of Authors suppose them to have been Virgins.

There were several Places consecrated to the *Muses*, from whence they had their Names; as *Heliconiades*, from the Mountain *Helicon*, which *Otus* and *Ephialtes* consecrated to them; and from *Pieria*, *Pimpla*, and *Libethra*, *Pierides*, *Pimplistes*, *Libethrides*; *Parnassides*, and *Pegafides*, which were Places made sacred to them by the *Thracians*, Inhabitants of *Bæotia*; for the *Thracians* applied themselves to the ancient Musick, and found out the Harmony of Poetry, amongst whom were *Ephorus*, *Orpheus*, *Thamyris*, *Musæus* and *Eumelpus*.

Thamyris was the Son of *Philammon* and *Arfia*, or rather of the Nymph *Agriopa*; he was born at *Oderse*, a City of *Thrace*, which at that time was very rich and flourishing: As *Thamyris* grew up he became extremely beautiful, and excelled in all sorts of Arts and Knowledge, and in every thing that was commendable; but his greatest Perfection was in Musick, and his Verse was composed with such graceful Numbers, that they were said to have the *Muses* themselves for their Authors.

He made a Poem concerning the Wars of the Gods against the *Titans*, which had so much Spirit and Grandeur, that it was beyond any thing that had appeared before it: But all his good Parts were spoiled, and his Glory sullied by Vanity, Pride and Arrogance; for he became so insolent as to dare to contend with the *Muses* for Superiority; but being overcome, they struck him blind, and made him entirely forget all his former Musick, and afterwards he was thrown into Hell, to endure a more lasting Punishment for his Impiety.

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The three *Sirens*, the Daughters of *Achæolous*, had their lower Parts like Birds, but their Faces like Women; they excelled at the Musick of the Voice, the Pipe, and the Harp, and could so adapt their Song, as to please the Ears, and captivate the Affections of their Hearers, and draw them into their Snares, and destroy them. These Creatures, at the Persuasion of *Juno*, pretended to contend with the *Muses*, who having overcome them, plucked the Feathers out of their Wings, and made themselves Crowns with them, and rendered them incapable of doing the like afterwards. It is likewise said that the Daughters of *Pierius* and *Anippe*, for the like Presumption, were changed into *Pyes*.

The *Swans* were called the Birds of the *Muses*, who are describ'd as very beautiful young Virgins, with Crowns adorned with Feathers, Flowers and Leaves, especially of the Palm Tree.

C H A P. XXVII.

Of B A C C H U S.

BACCHUS, generally reputed a *Theban*, was the Son of *Jupiter* by *Semele*, a beautiful Daughter of *Cadmus*. *Juno* had some Intimation given her of this Amour, and therefore descending from Heaven in the shape of a Matron, prevailed with *Semele* to make it a Request to *Jupiter*, and cause him to swear by the River *Styx*, to perform it, That he would come to her with all the Majesty that he used when he approached to *Juno*; she had it granted, but it was to her Destruction; for she being mortal, could not sustain the Force of his Lightning and Thunder, but was consumed to Ashes, leaving among them an infant Son, that had been conceived eight Months and no more; He was taken up, and sowed into the Thigh of *Jupiter*, by the Dæmon *Sabazius*,

*z*ius, that so he might compleat his full time; and therefore he was called *Bimater*, as if he had two Mothers for his Production: This Burden made *Jupiter* go lame, especially when the Horns which the Infant had upon his Head used to prick him.

Some Authors mention nothing of this last matter, but say the *Nymphs* took him out of the Ashes, washed him in a running Spring, and then took care of his Education; or that *Mercury* carried him to them into *Nysa*, a City of *Arabia*, near to *Egypt*. Others say that the *Hora* or *Hours* performed this Office, and others, that the *Hyades* were his Nurses: It is likewise affirmed that *Jupiter* took him out of his Thigh at *Naxos*, and committed him to the care of *Philia*, *Coronis* and *Clida*. This Honour is likewise given to *Ino*, *Autonoe* and *Agave*, his Mother's Sisters. There is likewise a common Opinion that *Mercury*, by *Jove's* Command, carried him into *Eubœa* to *Maeris* the Daughter of *Aristeus*, who first anointed his Lips with Honey, and then took farther care of him; but *Juno* enraged that he should remain in a Place that was sacred to her, banished *Maeris* from *Eubœa*, who thereupon fled to the Country of the *Phœaces*, and nourished him in a Cave. There is a Story likewise that *Liber Pater* or *Bacchus* was the Son of *Jupiter* by *Semele*, but that the Fact being discovered by *Cadmus*, he took her and the Infant, and put them into a wooden Ark, and that they were carried by the Tides to *Oreœ*, a Town of the *Laconians*; that *Semele* was found dead, and buried there very magnificently, and the Child was nursed by *Ino* in a Cave, and lived a great while amongst them.

This great Diversity arose because there were several that bore this Name of *Bacchus*: *Tully* mentions five; the first the Son of *Jupiter* and *Proserpine*; the second, who killed *Nysa*, was the Son of *Nile*; the third had *Caprius* for his Father, and reigned in *Asia*, to whom the Ceremonies called *Sabazia* were instituted; the fourth sprang from *Jupiter* and *Luna*, to whom *Orpheus* instituted sacred Rites; and the fifth, who constituted the

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Trieterides, was the Offspring of *Nisus* and *Thione*. *Diodorus* makes but one of the first and the third, who was the *Bacchus Sabazius*, a *Phœnician*, and one of the great Gods called *Cabiri*.

Bacchus was reputed to be both Male and Female, old and young at the same time; though others, because he generally was represented without a Beard, (except at *Elis*) attribute to him the perpetual Bloom of Youth. Whilst he lived amongst the *Nymphs* he did many wonderful things, by the Assistance of the *Bacchæ*, who were Women that attended upon him; for it is said, that when they struck the Earth with their Wands or *Thyrſes*, there sprang out Rivulets of Milk and Honey, and that he himself could do the like; that he cut a Sheep to pieces, and that it came together whole again, so as to feed in the Pasture.

When he was young, some *Tyrrhenian* Pirates found him asleep upon the Shore, and would have carried him away, when on a sudden their Masts were encompassed with *Vines*, and their Oars with *Ivy*, and they being struck with Madness leaped into the Sea, where he changed them into *Dolphins*.

After he grew up, *Juno* persecuted him; and as he was wearied with his Flight, and lay down to sleep, an *Amphysbæna*, a Serpent with two Heads, set upon him, and bit his Leg; but he waking, struck it with a Vine Twig, and killed it, there being no other thing that could have done it. *Juno* afterwards struck him with Madness, and during that time he wandered through the whole World; and as he went through *Syria* and *Egypt*, *Proteus* King of the *Egyptians* was the first that received him hospitably; thence he went to *Cybella*, a City of *Phrygia*, where being expiated by *Rhea*, he was initiated in the Ceremonies of *Cybele*: He went thence through *Thrace* to the *Indies*. Then *Lycæus*, King of the *Edoni*, who lived near the River *Strymon*, highly affronted him; upon which *Dionysus* made him rum mad, so that when he thought to cut down the *Vines*, he cut off the Legs of his Son *Dryas*, and then cut off the
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extreme parts of his own Body: By command of the Oracle, he was thrown into Prison by his Subjects, and torn to pieces with Horses.

Alcithoe, a *Theban* Lady, is said to have derided those Women that sacrificed to him; upon which he turned her into a *Bat*, and the Looms of her Companions into *Vines* and *Ivy*. *Pentheus*, the Son of *Echion* and *Agave*, because he ridiculed the Solemnities of *Bacchus* called *Orgia*, was cut in pieces by his own Mother and Sister, who being transported with Fury, took him for a wild Boar.

Several cruel *Dæmons*, *Satyrs*, *Sileni* and *Tityri*, used to accompany him with Cymbals and huge Exclamations; he was cloathed with a Leopard's Skin, and drawn in a Chariot by *Lynxes*; round about him were Tygers, Panthers, and other wild Beasts. Instead of a Sceptre he wore a *Thyrus*, which was a Spear adorned with Vine Branches and Ivy. Crowns of Fir were made use of in his Sacrifices; for the *Ivy*, the *Smilax* or *Ropeweed*, the *Fir* and the *Oak*, were the Vegetables that he delighted in. The *Dragon* was likewise sacred to him; the *Pye* amongst the Birds, because of its Chattering, and the *Narcissus* or *Daffodil* amongst the Flowers, because the Crowns made of it incline Persons to Stupidity, were esteemed sacred to him, as having Qualities resembling Persons that drink to Excess.

The Women who accompanied him as his Priestesses, were called *Mænades*, from their *Madness*; *Thyades*, from their *Impetuoufness* and *Fury*; *Baccha*, from their *depraved Manners* and *Intemperance*; and *Mimallones*, from their *mimicking* their Leaders. There were likewise in his Train a Multitude of *Nymphs*, *Lenæ*, and *Naiades*; many of these crowned with Ivy, their Hair loose, and intermixed with Snakes; their Cloathing only the Skins of Beasts, with *Thyruses* in their Hands, and girt with large Serpents, would run frantick into the Woods, and bring thence Lions and other Creatures, and devour them raw.

Bacchus, in the Wars of the Gyants, performed great Actions under the shape of a *Lion*; when *Jupiter* to encour-

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rage and commend his Son cry'd out to him *Euboe*, which was a Word used afterwards in all his Rites and Sacrifices. But there is a Story likewise that in *Jupiter's* War with the *Titans*, they took *Bacchus*, and cut him in pieces, but that *Pallas* took his Heart whilst panting, and carried it to *Jupiter*, and that the Parts being gathered together, he was restored to his Life, and his former Vigor. He is said likewise to have slept three Nights with *Proserpine*. These two Stories are interpreted by the Mythologists, that the Cutting of *Vines* will grow, and that they must stay three Years before any Fruit can be expected from them.

He had several Festivals in many Nations; amongst the rest were the *Trieterica*, so called because celebrated in memory of his Expedition into *India*, which was finished in three Years. There was another called *Ascolia*, which *Virgil* describes in his *Georgicks*, with his usual Beauties: In these Solemnities the Country People used to hang up little Images of *Bacchus* upon their Vines, in hopes by that means to have a plentiful Vintage.

He had several Names, as *Lyæus* from removing Cares; *Euchius* from his plentiful pouring forth Wine; *Lenæus*, from the Wine-presses. But most of his Names were from the Cries and Noises they used to make in their furious Ceremonies, as *Icchus*, *Bromius*, *Eleleus*, *Euæus*, *Evan*, and many others. He had several Children, as *Staphylus*, *Hymenæus*, *Thyoneus*, and some others, by his beloved Wife *Ariadne*, whom he took out of the Isle of *Naxos*, where she was left deserted by *Theseus*, and honoured her so far, as to place the Crown, which she then wore, amongst the Stars.

We have some other Particulars concerning him, dispersed in the Poetical Story; as that he came to have a peculiar Regard for the *Ivy*, because *Cissus*, one of his Favourites, sporting with the Satyrs, was unfortunately killed, and transformed by *Bacchus* into the Plant which bears his Name. It happened that *Silenus* had wandered from his Master, and came to the Court of *Midas*, King of *Phrygia*, who received him very courteously; *Bac-*
chus.

ebus, to requite him, promised to give him whatever he would ask: His Request was, that what he touched might be turned into Gold; which being granted, he soon found the Extravagancy of his Wish, for even his Meat and Drink were changed to that Metal; upon which he prayed the God to release him from that Misery, which was done by his washing himself in the River *Pactolus*, which from thenceforwards had *Golden Sands*. We find likewise that *Bacchus* was the God of *Dancing*, and of *Divination*.

But to come to that which looks like History: He placed the Seat of his Empire at *Nysa*, a City of *Arabia*, where he was the first that made use of a *Diadem*, and found out many things very useful for Mankind; for besides the Methods of gathering Honey, and making Wine, of plowing and sowing Corn, with the Knowledge of the Course of the Stars and Planets; he shewed them how to offer Sacrifices, so as to be most acceptable to the Gods.

He endeavoured to dispense his Benefits and Knowledge to all Mankind, and therefore went through all the World. During his Travels, he left *Mercurius Trismegistus* to be Counsellor to his Wife, and made *Hercules* his Viceroy in *Egypt*, and placed *Prometheus* next to him in Dignity; *Busiris* was President of *Phœnicia*, and *Antæus* of *Libya*; then he set out with a vast Army of Husbandmen and Women. He carried with him *Triptolemus* and *Maro*, who were to teach the Nations how to plant Vines, and till their Fields: His two Sons *Anubis* and *Macedo* were likewise in his Company, and so was a *Genius* called *Acratus*, and *Pan* and *Lusus*, who after his Victory came with him into *Iberia*, so called from the River *Iberus*, whence one gave the Name to *Hispania*, the other to *Lusitania* or *Portugal*. Having passed through *Æthiopia*, the Satyrs and abundance of Musicians joined him in *Arabia*; amongst whom were nine *Virgins*, by the Greeks called the *Muses*: From thence passing the *Red Sea*, he penetrated into the utmost parts of *Asia* and the *Indies*. Having subdued all the

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Regions of the East; upon the first Shore of the Ocean that he came to, near the Rise of the River *Ganges*, in the Mountains of *India*, he placed two Pillars, to shew that there were the utmost Limits of the World.

Having built many Cities, and amongst the rest, one called *Nysa*, he came to the *Hellespont*, and thence into *Europe* and *Thrace*, where he left *Maro* now grown old, where he built the City *Maronea*. He made his Son *Macedo* King of the Region now called *Macedonia*, and left *Triptolemus* in the Region of *Attica*, there to instruct the Inhabitants.

Bacchus having compleated his *Indian Expedition* in three Years time, upon his coming home, offered the first part of his Spoils to *Jupiter*, and sacrificed to him with Incense and Oriental Spices: Then he shewed his Subjects the Magnificence and Solemnity of a Triumph; then he applied himself to the Affairs of his State, and to enquire how things had been managed in his Absence, and finding that the Persons he had entrusted had not behaved themselves as they ought, he himself reformed all Abuses, and made good and wholesome Laws, for the Government and Peace of his Dominions; upon which he gained the glorious Title of *Thesmophoros*, or the *Law-giver*. All these Matters being settled, he encouraged his Subjects to apply themselves to Trade, for which his Country was placed most conveniently, as lying between two Seas, the *Red-Sea*, and the *Mediterranean*.

For his great and good Actions throughout the whole World, he was reputed to be taken into the Number of the Gods: but how great the Extent of his Power was, is not determin'd, but it must undoubtedly have been very large, if, as *Orpheus* tells us, *Jupiter*, *Hades*, the *Sun*, and *Dionysus* were the same Deity.

CHAP. XXVIII.

Of HERCULES.

HERCULES was the Son of *Jupiter* and *Alcmena*, the Wife of *Amphitryon* the *Theban*, who being gone to War against the *Teleboans*, a People of *Ætolia*, *Jupiter* in the shape of her Husband had Conversation with her for three Days and three Nights together: *Hercules* was afterwards born at *Thebes*, and was called sometimes the Son of *Amphitryon*, and sometimes of *Jupiter*. There was a Son named *Iphiclus*, and a Daughter *Laiome*, born at the same Birth; this *Iphiclus* was remarkable for his incredible Swiftneſs, as it is deſcribed by *Orpheus*.

Juno began to ſhew her Hatred to *Hercules* before he was born, by ſending Enchantreſſes to hinder *Alcmena's* Labour; but that Deſign coming to nothing, the next Night after he was born ſhe ſent two Serpents to aſſault him in his Cradle, but he ſtrangled both of them.

He had the greateſt Maſters to perfect his Education; *Linus* the Son of *Apollo* inſtructed him in all the Wiſdom and Learning of the Ancients; *Eurytus* taught him how to handle the Bow; *Eumolpus* taught him how to ſing, and ſtrike the Harp in the moſt graceful manner: He learnt the Art of Wreſtling, and all his manly Exercises, from *Harpalyceus*, the Son of *Mercury* and *Phanope*; *Caſtor* likewiſe ſhewed him how to manage his Weapons; and, to accompliſh all, *Chiron* inſtructed him not only in Aſtronomy and Medicine, but all other Arts, in which he was eſteemed moſt excellent. *Hercules* had large Limbs, and was of a Stature proportionable; for ſome write that he was four Cubits and a Foot high, and that he had three Rows of Teeth.

Juno had by her Subtlety obtained of *Jupiter*, That whereas *Archippe*, the Wife of *Sthenelus* King of *Mycene*, was

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was with Child at the same time with *Alcmena*, the Child who was first born should have the Command over the other; she therefore caused *Archippe* to be delivered at the end of seven Months, and so *Euristheus* had the Power of imposing whatever Labours he pleased upon *Hercules*, in order by that means to bring him to Destruction.

The first was, to slay the *Lion* that ravaged throughout the *Nemæan* Wood, between *Pblus* and *Cleone*, and destroyed the Herds that were committed to the Charge of *Hercules* by *Amphitryon*. This *Lion*, by *Juno's* Enchantment, had fallen from the Circle of the Moon, and had a Skin that was invulnerable; *Hercules* in vain attacked it with his Arrows, but then bruising and wearying it with his Club, he strangled it, and tore it in pieces with his Hands; afterwards he made a Shield of the Skin, or rather wore it as a Garment.

He assisted *Creon*, Prince of the *Thebans*, and drove away the *Myniæ* and *Erginus*, who unjustly imposed a Tribute on them. Upon this *Creon* gave him his Daughter *Megara* to Wife, by whom he had several Sons; but afterwards being struck with Madness by *Juno*, he slew his Children, imagining them to be Enemies; but then finding what he had done, he abstained for some time from all human Conversation. Yet he could not long lie hid, but must be called out to Action; for there was a *Hydra*, a dreadful Serpent with seven Heads, some say nine, others fifty, that remained in the Lake of *Lerna*, and infested the whole Country of *Argos* with its Poisons: When any of its Heads were cut off, another sprang up in the place of it; to prevent this, *Hercules* made *Iolaus*, who drove his Chariot, cut down a neighbouring Wood, and set fire to it, and as he cut off the Heads, bring lighted Brands to him to sear up the Wound, and by this destroyed the Monster: *Hercules*, as a Reward to *Iolaus*, when he was grown decrepit with Age, restored him to Youth again.

There was a *Hind* in the Mountain of *Mænalus*, which had brazen Feet, and golden Horns. *Hercules* was sent to fetch

fetch her; she was sacred to *Diana*, for which Reason he would not wound her, but was a whole Year in hunting her on Foot, at last, being weary, she fled to the Mountain *Artemefius*, and was taken as she was going to swim over the River *Ladon*, and brought to *Mycenæ*.

Hercules being commanded to destroy the *Erymanthian* Boar, which had been sent to *Phocis* by *Diana* to punish *Oeneus* for the Neglect of her Sacrifices, in his Passage was very hospitably received by *Pholus*, who in honour of his Guest opened some Vessels of extraordinary Wine: The *Centaurs* had some Intimation of it, and were resolved to be Partakers, and therefore set upon *Pholus* with Fir-Trees plucked up by the Roots, lighted Brands, and Pole-axes. The Fight began: *Nubes*, the Cloud, who was the Mother of *Pholus*, pouring down a great Shower, made the Way slippery, so that they fell, and were beat to pieces by *Hercules* with his Club, and the remainder fled: Most of the principal of them being slain, *Pholus* resolved to bury them, as being of his Kindred, when taking out an Arrow from one of their Wounds, the Poison of it infected him without any Remedy; *Hercules* buried him magnificently in a Mountain, which from him was called *Pholoe*. *Hercules* afterwards took the Boar alive, being got into a Thicket amongst deep Snow, laid him upon his Shoulders, and carried him alive to *Euristheus*, who was almost frightened to death with the Sight of it.

After this, *Augeas* King of *Elis* had a large Stable, which contained three thousand Oxen, and was full of Dung; *Euristheus* commanded *Hercules* to cleanse it in one Day. *Augeas* promised him if he did it in one Day, because that seemed impossible, to give him the tenth Part of all those Cattle; but when he saw it performed by turning the Course of the River *Alpheus* through it, he refused to give him the Reward: Upon which *Hercules* slew him with his Arrows, and gave his Kingdom to *Phyleus*, who had not consented to his Father's Injustice. Some Authors say that by the Spoils of *Elis* *Hercules*

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instituted the *Olympick Games* to *Jupiter*, which are celebrated every fifth Year, and that he himself challenged all Comers.

Euristheus hearing that near *Stymphalus*, a Lake of *Arcadia*, where *Juno* had been educated, there were Birds called *Stymphalides*, with Wings, Beaks, and Talons of Iron, and that they fed upon Man's Flesh, sent *Hercules* to clear that Place of them; some say he slew them with his Arrows, others that by the means of some brazen Rattles that had been given him by *Pallas*, and made by *Vulcan*, he so frightened them, that they left *Arcadia*, and fled to the Island *Aretia*.

His next Labour was to bring home the *Bull*, which did extraordinary Damage to the *Cretans*: It seems *Minos*, King of that Island, having got the Dominion of all the *Grecian Seas*, paid no greater Honour to *Neptune* than to the other Gods; upon which *Neptune* sent this *Bull*, which breathed Fire at his Nostrils, to destroy his People: However, *Hercules* brought him to *Euristheus*; and because he was sacred, let him loose into the Country of *Marathon*, where he was afterward slain by *Thebes*.

Diomedes, King of *Thrace*, the Son of *Mars* and *Cyrene*, had most fierce and cruel Horses that breathed Fire, and were fed with Man's Flesh; for all the Strangers that *Diomedes* could meet with, he threw to them to be torn to pieces. *Hercules* having first let them devour their Master, slew some, and carried others to *Euristheus*. But here considering the Number and Qualities of these Monsters, it may not be improper to remark what some Authors say, That *Euristheus* hid himself in a brazen Vessel within the City, and that none of these Monsters came within the Gates, but that all his Commands were notified to *Hercules* by a Herald, called *Copreas*.

Euristheus had a mind to make a Present to his Daughter *Admeta*, of the *Belt* which was worn by *Hippolyta*, Queen of the *Amazons*; *Hercules* was sent to fetch it; he had but one single Ship, so that *Mygdon* and *Amycus*,

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two Brothers, thought they might obstruct his Passage; he slew them, overcame all *Bebrycia*, and gave it to *Lycus*, who was one of his Companions, who called the Country *Heraclea*. When *Hercules* came to *Themiscyra*, the *Amazons* raised all their Forces to resist him; the first Onset was made by *Procella*, so named from her *Swiftness*; the next by *Philippis*; then came on *Prothoe* and *Euribæa*, and then *Cæleno*, *Euribyta*, and *Phæbo*, the Companions of *Diana*; all these were slain, and then *Deianira*, *Asteria*, *Marpe*, *Tecmesia*, *Alcippe*, were taken Prisoners. *Manalippe*, who was reputed the most valiant of them, could not sustain the Encounter; and the Rout being total, *Hercules* destroy'd the whole Nation. *Hercules* gave *Hippolyta* to *Theseus*, who had accompanied him in this Expedition.

As he was coming home, he found *Hesione*, the Daughter of King *Laomedon*, exposed to a great Whale, which had been sent by *Neptune*. This Monster he encountered, and delivered the Princess: *Laomedon* had promised to give him some excellent Horses if he performed so great an Action, but then refused to deliver them; upon which *Hercules* being enraged, took the City of *Troy*, killed the King, and gave *Hesione* to *Telamon*, who was the first that scaled the Walls, and granted her any of the Captives she would redeem, upon which she ransomed her Brother *Priamus*, who was so called from that Action, whereas his Name before was *Podarcis*. In his Voyage from thence he wrestled with and strangled *Imolus* and *Telegonus*, the two Sons of *Proceus*, who used to put all Strangers to Death that they could overcome at Wrestling. He likewise slew *Sarpædon* the Son of *Neptune* with his Arrows, for being a most haughty and cruel Tyrant: After which Victories, he carried home the *Amazonian Belt* to *Euristheus*.

He was no sooner arriv'd, but there was another Labour prepared for him, *Geryon* King of *Spain*, the Son of *Chrysaoris* and *Calirrhoe*, had Purple-coloured Oxen that devoured all Strangers that were thrown to them.

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Geryon himself had a threefold Body, and a Dog with two Heads, and a Dragon with seven, besides a Servant equally cruel and diligent, that kept his Oxen. All these were slain by *Hercules*, who drove the Oxen from *Gadira*, an Island of the Ocean, to *Tartessus*, which was then the most famous City of *Spain*. He then erected two Pillars, as the Monuments of his Labours; one of which he called *Calpe*, the other *Abyle*, upon the utmost Limits of *Africa* and *Europe*. The two Sons of *Neptune*, *Dercylus* and *Alebion*, are said to have stolen these Oxen for the Beauty of them, and drove them into *Hetruria*; but *Hercules* recovered them. Afterwards the *Sicilians* endeavoured to take them from him, amongst whom were the famous *Leucaspsis*, *Podiacrates*, *Buphonas*, and others, who were all overcome by *Hercules*; who having destroyed innumerable Robbers, brought his Oxen oven the *Ionian* Sea to *Euristheus*, who sacrificed them all to *Juno*.

Geryon had three Sons, famous for their Prudence and Skill in martial Affairs, by which they defended their Father's Kingdom; *Hercules* resolving to encounter them, raised an Army in *Crete*, (for the *Cretans* were a warlike People, and the first that took Pay as mercenary Forces) and having succeeded by their Assistance, did many Favours to the Inhabitants of the Island, particularly by destroying all wild Beasts, so as not to leave any of their kind behind them in the Island.

When *Juno* was married she gave *Jupiter* several Trees that bore *Golden Apples*, which were kept by the Nymphs *Hesperides*, who were *Ægle*, *Arethusia* and *Hesperetbusa*, the Daughters of *Hesperus*, the Brother of *Atlas*, under the Guard of a Dragon that was born of *Trypho* and *Echidna*, and had a hundred different Heads, and as many Voices: *Hercules* was commanded to fetch these *Golden Apples*; but not knowing where they grew, the Nymphs, who dwelt near the River *Eridanus*, advised him to go to *Nereus*, who changed himself into various Shapes, but at last sent him to *Prometheus*, by whom he was taught how to slay the Dragon, and so to

to obtain the Fruit. Some say that *Prometheus* advised him to go to *Atlas*, and hold up the Heavens in his stead, whilst he went to fetch these Apples.

He met with many Encounters in this Expedition: He was challenged to a single Combat by *Cycnus*, the Son of *Mars* and *Cleobulina*, who destroyed all the Strangers that came into *Thessaly*, having promised to erect a Temple to his Father with the Heads of them; but *Hercules* soon overcame his Adversary, who was afterwards changed into a *Swan*. Going into *Libya*, he met with *Antæus* the Son of the *Earth*, of so prodigious a Stature, that he was sixty-four Cubits high, and so inhuman, that he forced all Strangers to wrestle with him, and so strangled them: He challenged *Hercules*, who threw him thrice, and thought he had killed him; but upon his touching his Mother the *Earth*, he still rose up stronger; *Hercules* perceiving this, held him up in his Arms, till by force, and squeezing of him, he made him expire.

Going from thence into *Egypt*, he met *Buſiris*, the Son of *Neptune* and *Libys*, who sacrificed all Strangers to his Father; he lay in wait for *Hercules*, but was himself, with his Son *Amphiadamus*, and *Chalbes* his Herald, made Sacrifices upon the same Altar. As he went to *Thebes*, through the Mountains of *Libya*, he slew many wild Creatures in those Desarts with his Arrows. Passing over *Arabia*, he beheaded *Emathion*, the Son of *Titbonus*, for being cruel and inhospitable to all Strangers; afterwards going to *Caucasus*, and the *Hyperborean* Mountains, he freed *Prometheus*. In *Calydon* he wrestled with *Achelous*, for the fair *Deianira*, Daughter of King *Oeneus*; *Achelous* changed himself into a Serpent, and then into a Bull, but *Hercules* tore off one of his Horns; and to redeem it, *Achelous* gave him the Horn of *Amaltha*, the Daughter of *Harmodius*, which he filled with all manner of Fruits, and then consecrated it to *Jupiter*.

Amongst other of the many Actions which he performed, he subdued the Island *Coos*, and slew *Eurylas* the

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the King and all his Sons, for having given up themselves to all manner of Injustice: He then married the Princess *Calchiopé*, by whom he had a Son called *Thesalus*, who gave the Name to *Thessalia*. He afterwards overcame *Pyrechmus*, King of *Eubœa*, because he made an unjust War upon the *Bœotians*. When *Albion* and *Borgio*, two Giants, would have hindered his Journey to the *Atlantick* Mountains, in his Fight with them he happen'd to be in great danger, for he had spent all his Arrows; upon which he prayed to *Jupiter*, who sent a Shower of Stones, and overwhelmed them; from which there is a Place called the *Stony Field*, in the Province of *Gallia Narbonensis*.

Hercules, after his Conquests in *Iberia* or *Spain*, made himself famous in the Country of the *Celtæ*, or *Gauls*, by destroying Robbers and Oppressors, which he looked upon as so many wild Beasts and Monsters; his Army increasing mightily by the coming in of many Soldiers, he built a large and populous City called *Alesia*, which he made a free City, and the *Metropolis* of the Country.

He opened a Passage through the *Alps* into *Italy*, and came by the *Ligurian* and *Tyrrhene* Coast to the River *Tyber*, from whence going to a little City called *Palladium*, he was kindly entertained by two of the principal Citizens, *Potitius* and *Pinarius*, to whom he foretold the Grandeur and Glory which that City would arrive to.

Euristheus having received the *Golden Apples*, and finding nothing on Earth that was able to surmount the Virtue of *Hercules*, commanded him to go to the infernal Regions to bring from thence *Pluto's* Dog *Cerberus*, that had three Heads, and was in every part monstrous. *Hercules* having performed his Sacrifices to the Gods, went down by a Cave in the Promontory of *Tanarus*; and upon the Banks of *Acheron* found a white *Poplar*, of which he made a Crown, and held the Tree sacred to himself ever after. Passing that River, he saw *Theseus* and *Pirithous* sitting upon a Stone; he released *Theseus*, because

because his coming there was involuntary; but lest *Pirithous*, because his own Rashness carried him thither. Then he slew *Menæti*, who kept the infernal Oxen, because he would have hindered him from taking hold of *Cerberus*; for when *Menæti* began to struggle, *Hercules* grasped him so hard, that he broke all his Bones to pieces. *Cerberus*, upon the sight of *Hercules*, ran to *Pluto's* Throne for Succour; but *Hercules* being defended by his Breast-plate, and the Lion's Skin, laid hold on him, though there would have been no Remedy if he had bit him, the Poison had been so fatal, and brought him up by the way of *Træzene*; upon his first sight of the Day he vomited up the Plant *Aconitum* or *Wolfsbane*. The Dog was no sooner brought to *Euristheus*, but he immediately commanded that he should be suffered to go down again into Hell.

Besides the Combats that *Hercules* had with the Giants in their War against *Jupiter*, he slew several others in many Places of the World, amongst whom were *Euritus* and *Ctearus*, the Sons of *Neptune*; after which he erected Altars to the twelve Gods, *Jupiter*, *Neptune*, *Juno*, *Pallas*, *Mercury*, *Apollo*, the *Graces*, *Bacchus*, *Diana*, *Alpheus*, *Saturn*, and *Rhea*.

Hercules had a multitude of Children by several Wives, which it would be too tedious here to enumerate; but amongst all his Conquests, he suffered himself to be insulted over by *Omphale*, Queen of *Lydia*, who made him spin amongst her Women, and would correct him if he did amiss.

He afterwards married *Deianira*, and as he was going to pass a River in *Ætolia*, that had been increased by some sudden Rains, the *Centaur Nessus* proffered his Service to carry *Deianira* over it; which *Hercules* accepting of, passed over before them: *Nessus* on the other Bank was going to offer Violence to *Deianira*, upon which *Hercules* shot him with one of his Arrows that had been infected with the Blood of the *Hydra*; but as he was dying, he gave her his Garment stained with his Blood, telling her, that it was a sure Remedy against any Rival.

Afterwards taken *Iole* for his story in *Eurydice* return a *Satyr* he sent *Lycaon* her that *Lycaon* trust her *Lycaon* Coat that *Lycaon* a burning endure the *River Thermodon* made a great *Ætna*, and *Pæas*, that *Arrows*. *Lycaon* got Possession of the River *Arctus*. The unfavourable Club, leave amongst his *Africa*; *Lycaon* which before his Daughter *Deianira* her Name was the same: *Scythia* half a Snake Land called *Lycaon* number of Persons the Offspring, *Lycaon* but to *Lycaon* Titles to be *Hercules* which he found after his Labours Cities, by his and giving to Confusion,

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Afterwards, when *Hercules* had subdued *Oechalia*, and taken *Iole* from thence, and brought her to a Promontory in *Eubœa*, whilst he erected an Altar that he might return a Sacrifice of Thanks to *Jupiter* for his Victory, he sent *Lycas* to carry the News to *Deianira*, and to tell her that he was coming to her: *Deianira* began to mistrust her Husband's Fidelity, and therefore sent him the Coat that *Nessus* gave her, upon which he fell into such a burning Fever and raging Torments, that not able to endure them, he first threw *Lycas* headlong into the River *Thermopolis*, where he became a Rock, and then made a great Pile of burning Wood upon the Mountain *Ætna*, and cast himself into the midst of it. Some say *Pæas*, that first set fire to the Pile, became Master of his *Arrows*. But the common Opinion was that *Philoctetes* got Possession of them, because he buried *Hercules* near the River *Dyra*.

The unfortunate *Deianira* dispatched herself with his Club, leaving only one Daughter named *Macaria*: Amongst his Sons were *Afer*, who gave his Name to *Africa*; *Lydus*, who inhabited the Country of *Lydia*, which before was called *Mæonia*; he had *Hylus* by a Daughter of the River *Ægeus*, called *Melita*, who gave her Name to the Island of *Malta*, and a City in the same: *Scythes* was born to him by a Woman that was half a Snake, and gave his Name to that vast Tract of Land called *Scythia*. It may be imagined how great the number of Children must be, when there were thirty Persons that went by the Name of *Hercules*, and the Offspring, as well as Actions of all of them were attributed to one, who consequently must have different Titles to be found amongst the Poets.

Hercules was the first that made use of *Cold Baths*, in which he found an excellent means to refresh himself after his Labours. He was the first that increased small Cities, by bringing together a great multitude of Men, and giving them such Laws as might keep them out of Confusion, and that instituted *Publick Games*, or Exer-

uses to encourage Strength, and create an Emulation in his Subjects.

Euristhæus, after the Death of *Hercules*, considering the Injuries he had done to the Family, and being afraid lest the *Heraclidæ*, or Offspring of *Hercules*, should conspire against him, forced them by ill Usage to fly to the *Athenians*, and then sent an Embassy, demanding that they should be delivered up to him, or else he would make War upon *Attica*. *Ioalus*, who was then dead, hearing of it in the infernal Regions, was so concerned at the Barbarity, that he got leave of *Pluto* to revive again, and coming into this World, slew *Euristhæus*: And then having done Justice to the Sons of his Master and Friend, willingly departed back to the infernal Shades.

At first the Sacrifices were celebrated to *Hercules* only as to a Heroe; *Phæstius* coming into *Sycionia*, was the first that reformed that Error, from which time *Lambs* were offered to him, for keeping the *Wolves* from the Flocks. Being taken up into Heaven by his Father *Jupiter*, he was married to *Hebe*, the Daughter of *Jupiter*, with great Solemnity; he was esteemed by some to have been one of the twelve Gods of the *Grecians*, though *Dionysus*, *Pan*, and *Hercules* were thought to have been the latest that came to their Knowledge.

Amongst the Persons that had the Name of *Hercules*, the most remarkable were the *Hercules* of *Egypt*, of *Tyre*, and of *Greece*, of which last there has been so large a mention. The *Hercules* of *Egypt* was one of the twelve principal Gods of that Country; he signalized himself in the Wars of the *Giants*, and applied himself wholly to deliver Men from Oppression and Injustice.

He extended his Empire to the Eastern Countries, and so had the Name of the *Indian Hercules*; he afterwards went into *Libya*, where he put *Antæus* to Death, and raised a Column in the utmost Parts of *Africa*; from thence he passed over into *Spain*, where he killed *Geryon* the

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the Tyrant; and from *Spain* he came into *Italy*, where he reigned thirty Years; *Herodotus* reports, that he was the last of the *Egyptian* Gods, and that he reigned twelve hundred Years.

The *Hercules* of *Tyre* had a Temple built to him by King *Hiram*, and was worshipped at *Tartessus* in *Spain*, where *Hercules's* Pillars stood, for that City was built by the *Tyrians*, and the Sacrifices there offered were after the *Tyrian* manner. He had a Dog, who running upon the Shore, and biting a *Fish*, is said to have found out the purple Colour, which is made by the Blood of that Fish.

Tully proposes *Hercules* as the most perfect Model of Virtue, who exposed himself to all kind of Dangers for the Good of Mankind; for he went through the whole World, out of an eager Desire that he might every where establish Peace, Concord, and Justice.

C H A P. XXIX.

Of P A N.

PAN is the God of *Shepherds* and *Hunters*, and presides over all Affairs that relate to a Country Life; he is more particularly the God of the *Mountains*, and the Flocks and Herds that wander upon them, are under his Protection; he is likewise adored by the *Fishermen*, especially those that live about the Promontories washed by the Sea.

There is scarce any of the Gods to whom the Poets have given a greater Diversity of Parents; as that he was the Son of *Cælum* and *Terra*, of *Æther*, of *Jupiter* by *Hybris*, or *Oenis*, or *Calisto*; that he and his three Sisters, the *Parcæ*, were born of *Dæmogorgon*; that he was the Son of *Penelope* and *Ulysses*, or of *Penelope* and all her Lovers, or of *Penelope* and *Mercury*: This last Opinion

has prevailed; for they say, that whilst *Penelope* kept her Father's Flocks in the Mountain *Taygetus*, *Mercury* (or *Bacchus*, as *Lucian* will have it) fell in love with her, and finding no other way to obtain her, changed himself into the shape of a very handsome white Goat, and so far prevailed, that she brought him a Son called *Pan*, who had Horns upon his Head, and the Beard and Feet of a Goat.

His Father *Mercury* wrapped the new-born Infant in the Skin of a Goat, and so carried him into Heaven. He was no sooner there, but he shewed his Skill in Musick, to the Wonder and Delight of all the Gods, and afterwards they made him their Messenger, as well as his Father *Mercury*. He received Part of his Education from *Sinoe*, and other Nymphs of *Arcadia*, in the Mountain *Mænalus*; nor when he grew up was he less forgetful of that Favour; for he used constantly to dance with them, and divert them with the Musick of his Pipe, and wherever they went, to place himself at their Head, as their Conductor.

He is described with a smiling ruddy Face, and two Horns, that reach as high as Heaven, and a Beard that covers all his Breast, with hairy Legs and Thighs, and the Nose, Tail, and Feet of a Goat; he is clothed with a spotted Skin, and holds a Shepherd's Crook in one Hand, and a Pipe of uneven Reeds in the other; he is crowned with the Pine, that Tree being sacred to him.

Pan was sensible of the Passion of Love, as well as the other Deities, insomuch that he descended from the Heavens into *Arcadia*, and became a Shepherd and Servant to a mortal Man, the Father of *Dryope*, with whom he was enamoured to the last degree. The Flocks were so delighted with the Musick of his Pipe, that it contributed to the increase of their Milk in great abundance.

The Nymph *Echo* was his Wife, or rather his Mistress, by whom he had a Daughter called *Irynge*, who furnished *Medea* with those Filtres by which she engaged the Af-

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fections of *Jason*; she afterwards fell in Love with *Narcissus*; but being slighted by him, retir'd to the Grotto's and hollow Places of the Mountains, where she pin'd away till she had nothing left her but a *Voice*. *Juno* had inflicted this Punishment upon her for her Talkativeness, because when *Jupiter* was with the Nymphs she would hold the jealous Goddess in a Discourse till they had escap'd her.

Pan, by changing himself into a most beautiful *Ram*, was entertain'd by the *Moon*, and so far deceiv'd her, as to make her love him.

He had a Contention with *Cupid*, in which he was overcome, whereupon the little God forc'd him to fall in Love with the Nymph *Syrinx*, who fled from him with Disdain; her Flight was stopp'd by a River, upon which she prayed to the *Naiades* for Relief: They caus'd a sudden Change, so that when he thought he had hold of her, he embrac'd only a Parcel of Reeds. These Reeds, as he sat sighing and contemplating them on the Banks of the River *Ladon*, being moved by the Wind, and sending forth a gentle Sound, gave him the Thought of imitating it, and forming them into that Pipe, for which he afterwards became so famous.

He is said to have perfected the Graces of his Pipe upon the Mountains called *Nomii*, by the City of *Lycosura*, where was a Town call'd *Molpeus*, and a Temple dedicated to him by the Title of *Pan Nomius*.

The *Arcadians* kept a perpetual Fire in his Temples. When they return'd from hunting, if they had good Success they paid him great Veneration; if otherwise, they whipp'd his Sides and Shoulders most unmercifully. The Shepherds used to offer Milk and Honey to him in their homely Vessels, and therefore they did not do right who sacrific'd *Bulls*, or brought Wine to him in golden Cups, which were proper for the Celestial Deities.

At *Rome* he was worshipp'd by the Name of *Lupercus* and *Lycaeus*, a Temple being built to him at the Foot of the Palatine Hill: The *Lupercalia* were Feasts of Purification, celebrated in the Month of *February*; they

were instituted by *Evander*, who being driven from *Aradia*, was received by King *Faunus*, and permitted to build a small City near the Mount *Palatine*. *Romulus* increased the Ceremonies and Magnificence of these Feasts, in which the *Luperci*, Priests of *Pan*, ran all naked about the City, striking those they met with Thongs, cut out of Goat's Skins, the Women fancying particularly that it helped their Conception of Children, and the Easiness of their Delivery.

As for the other Actions of *Pan*; in the Wars of the *Giants* he enclosed and entangled *Typhon* in his Nets; when the *Gauls* invaded *Greece*, and were just going to plunder the City of *Delphos*, *Pan* struck such a Terror into them by Night, that they all fled without any Attack or any Pursuer; from whence *Panick Terrors* are said to be such as happen without any apparent Reason: *Pan* likewise helped the *Athenians* against the *Medes* in their Sea-fight, under the Conduct of *Miltiades*, for which they dedicated a Grotto to him under the Citadel, and paid him extraordinary Honours.

There is a Story likewise, that *Dionysus*, the Son of *Jupiter* by the Nymph *Arge*, whom he had taken from *Lychis*, a City of *Crete*, and carried to the Mountain *Argillus*, being to go about some great Expedition, made Choice of *Pan* and his *Satyrs* to compose the Flower of his Army; that *Pan* subdued *India*, and afterwards the Country of *Iberia*, so called from a River named *Iberus*, and making that the Place of his Habitation, gave it the Name of *Hispania*.

Orpheus says, that *Pan* signifies the universal Nature, proceeding from the divine Mind and Providence, of which the Heaven, Earth, Sea, and the eternal Fire, are so many Members: Some would have him the same as the *Sun*, by whom all Things are governed and directed. The common Mythologists are of this Opinion, that his upper Parts are like a Man, because the superior and celestial Part of the World is beautiful, radiant and glorious; his Horns denote the Rays of the Sun, as they work upwards, and his long Beard signifies the same

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Rays, as they have an Influence upon the Earth; the Ruddiness of his Face resembles the Splendor of the Sky, and the spotted Skin that he wears is the Image of the starry Firmament: His lower Parts are rough, hairy and deformed, to represent the Shrubs, wild Creatures, Trees and Mountains here below; his amorous Complexion, which causes him to pursue the Nymphs, is the desire of Generation, which spreads itself through all Beings, who attract Matter proper for that End, from the Moisture which is represented by the Nymphs: His Goat's Feet signify the *Solidity* of the Earth, and his Pipe of seven Reeds, that celestial Harmony that is made by the seven Planets. And lastly, his *Sheephook* denotes that Care and Providence by which he governs the universal World.

C H A P. XXX.

Of FAUNUS.

FAUNUS was the Son of *Picus*, King of the *Latins*, who reigned in *Italy* about the Time that *Orpheus* brought the Rites of *Bacchus* into *Greece*; *Faunus* himself was cotemporary with *Pandion* King of *Athens*; he introduced Religion, and the Worship of the immortal Gods amongst the People of *Italy*, who before that Time had little Devotion or Reverence for them, if the human Sacrifices which he instituted to *Saturn* may be called Religion. He taught them likewise many useful Matters relating to their Husbandry, so that it is not improbable that the *Fauni* were such of his Children or Servants as applied themselves to Agriculture; whereas the *Satyri* and *Sileni* were busied in dressing of Vines, and producing Wine from them.

He deified his Father *Picus*, and plac'd his Wife *Fauna* or *Fatua* amongst the Number of the Gods; he did

it to make her some Amends, because he had beaten her to Death with Myrtle Rods for being drunk; therefore no Myrtle was brought into her Temple, the Vessels were all covered, and when the Women drank, they called it Milk, and not Wine; but she had the extraordinary Quality, that no one saw her, or heard her Name but her own Husband; and therefore the Women sacrificed to her in secret, giving her the Title of *Bona Dea*: She used to foretel Women their Destinies, as *Faunus* did to the Men. They had a Son called *Stercutius*, who was likewise deified for the Good he did to Mankind, by shewing them how to improve their Land, by *dunging* and *manuring* it.

The *Fauni* were the Sons of *Faunus* and *Fatua*, they had Horns on their Head, and pointed Ears, they were crowned with Branches of the *Pine-tree*, which was sacred to them; they had Hoofs, and their lower Parts were like *Goats*. *Faunus* himself was looked upon as that wild God, whose Voice was heard by Night in the Woods, and frightened People. The *Fauni*, when they met any Persons, especially if they were drunk, would terrify, and stupify them with their very Look, and were the frequent Cause of Miscarriage to big-belly'd Women.

Faunalia Sacra were the Festivals kept on the fifth of *December*, with Feasting, Merriment and Dancing; the Country People used to offer *Goats* in Sacrifice to them.

Both the *Fauni* and their Father were worshipped only in *Italy*, being wholly unknown to the *Græcians*.

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C H A P. XXXI.

Of SYLVANUS.

THE Parentage of *Sylvanus* was very obscure, nor is it certain whence he sprang, nor where he was born; some think him the Son of *Faunus*, but others rather believe him to have been the Son of *Saturn*, whilst he lay hid in *Italy*: This is agreed, that he is the God of the Woods and Shepherds, and the Boundaries of Land. There is no Mention of him amongst the *Grecians*, and yet the *Latins* received the Worship of him from the *Pelasgi* who came into their Country, and consecrated Groves to his Honour, and appointed solemn Festivals, when Milk used to be offered to him. He is described always in the Company of *Pan*, being of little Stature, with the Face of a Man, and the Legs and Feet of a Goat, holding a Branch of *Cypress* in his Hand.

The Notion of this God was introduced, that Men might think there was no Place which could be without the Presence of a Deity, and that nothing could be done either in the Fields or Forests, but that some God must behold it, and that the Product of every thing was increased and preserved by the Divine Goodness.

Fenestrella says, that *Pan*, *Sylvanus*, and *Faunus*, were the same Deity.

CHAP. XXXII.

Of the SATYRS.

WHAT was the Original of the *Satyrs*; Who were their Parents; When and where they first began to appear in the World; or for what Reason they came to be esteem'd as Deities, is neither deliver'd down to us, nor explain'd by any ancient Writer of Authority; for that they were the Sons of *Saturn* or *Faunus*, is a Story that meets with no Credit.

They are said to be Animals very swift, that run upon all four, with crooked Hands, human Countenance, Horns upon their Forehead, and their lower Parts like *Goats*, and that they live in the Mountains of *India*. There is another Story, that *Euphemus* passing from *Caria* to the utmost Parts of the Ocean, found out many desert Islands, and being forced by Storm to land upon one of them call'd *Satyrida*, he found Inhabitants cover'd with yellow Hair, that had Tails not much less than Horses, that they did not speak, but ran directly to the Women that were with them, and if not prevented, would have laid violent Hands upon them. A third Account is in that Expedition which *Hanno* the *Carthaginian* made to the Parts of *Libya*, lying beyond *Hercules's* Pillars; that they came to a great Bay called the *Western Horn*, in which was an Island, upon which they could find or see nothing by Day-light but Woods, and yet in the Night they saw a great many Fires, and heard an incredible and astonishing Noise of Drums and Trumpets, it being the Opinion, that a great Number of *Satyrs* had their dwelling there. When such Monsters appeared to Mankind, that which was so terrible and admirable, was thought to have something in it of Divinity; and whereas those *Satyrs* wandered in the Woods, the rude Shepherds





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herds worshipped them, that they might spare their Flocks when they met them.

The Custom was to offer all sorts of Fruit, but more especially Grapes and Apples, to the *Satyr*s. They were the constant Companions of *Bacchus*; they delighted in such Discourse and Conversation as was reproachful; though others say, that at first it was only pleasant, lively, moral, and full of Variety; as they grew old, they came to have the Name of *Sileni*.

C H A P. XXXIII.

Of SILENUS.

THE *Sileni* were as numerous as the *Fauni*; there was one more ancient than all the rest, and more famous, but there is no Account given whose Son he was. Some say he was born in *Malea*, a City of the *Lacedæmonians*, others in *Nysa*, a City of *India*, and that he was the Fosterer of *Bacchus*, and afterwards his Tutor, and constant Attendant and Counsellor.

He is described as an old Man, bald-headed, with a flat Nose, and large Forehead, which denotes the Physiognomy of one that is insolent and given to Wine. Large Ears, a short fat Body, with a great Belly; being generally thought to be drunk, he rides upon a Saddle-back'd Ass, or supports his reeling Steps with a Staff; sometimes he has a *Cantharus*, or great Can in his Hand, with the Handle of it much worn, by the frequent use he makes of it.

Some say that *Silenus's* Ass was advanced to the Skies, for the Service he did to *Jupiter* in his Wars against the Giants; others, that it had that Reward given to him, by *Bacchus*, because when he fought against the *Indians*,
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the *Ass* began to bray, and so frightened and disordered the *Elephants*, that it gained the Victory.

When *Bacchus* went his Expedition to *Tarsus*, he left the most ancient of the *Sileni* in *Italy*, to cultivate the Vines there, which was the reason that there were so many Statues erected to their Honour in that Country.

The *Sileni* were thought to be mortal, because there were several of their Sepulchres in the Region about *Pergamus*; but the *Fauni*, the *Satyrs*, the *Sileni*, the *Bacchi*, the *Tytiri*, and the *Panes*, being all of a like Nature, were reputed to be Dæmons and Ministers to the other Gods; they were all called by the Name of *Incubi*, being thought to be amorous of Women, and desirous of their Embraces; for there is no doubt but in such lonely and secret Places, there were many ill things done under their Names, and the Crimes were attributed to Dæmi-Gods, which were perpetrated by Mortals.

There is this Account amongst the Historians concerning *Silenus*, that he was the first of all the Kings that reigned at *Nysa*, that his Original is not known, it being beyond the Memory of Mortals; it is likewise said that he was a *Phrygian*, who lived in the Reign of *Midas*, and that the Shepherds having caught him by putting Wine into the Fountain he used to drink of, brought him to *Midas*, who gave him his long Ears. It is probable that he was one of the Princes of *Caria*, who was famous for his Wisdom and Learning. The Fable of *Midas's* lending him his long Ears, only shewed the great Knowledge he had in all things. *Silenus* being seized, purchased his Liberty with this remarkable Sentence, *That it was best not to be born, but the next degree of Happiness was to die quickly.* *Virgil* makes *Silenus* deliver a very excellent and serious Discourse concerning the Creation of the World, when he was scarce recovered out of his Fit of Drunkenness; which makes it appear that the Drunkenness *Silenus* is charged with had something in it mysterious, and that approached to Inspiration.

C H A P. XXXIV.

Of T E R M I N U S.

TERMINUS was a square Stone, or large wooden Post set up in the Fields; this was supposed to be a Deity, and to have the Limits of the neighbouring Grounds under its Protection; sometimes they put a Head to it, wrapped it up in Linnen, perfumed it, and set Crowns upon it.

The *Termini* were *Roman* Deities, the Ceremonies of whose Worship were first introduced by *Numa*, to prevent Men from encroaching upon their Neighbours Lands: They were so sacred, that whoever durst remove them, or transfer them to another Place, his Head became devoted to the Gods, so that it was lawful for any one to kill him.

There were Feasts kept yearly upon the twenty-third of *February*, to refresh the People's Memories in the Knowledge of their Land-marks; the Offerings at first were Wheat-cakes, and the First-fruits of the Fields, with Milk; but no Animal might be sacrificed, because Land-marks ought to be settled by a mutual Agreement, and not by Force, and the Effusion of Blood: However, in After-times Lambs and Sows that gave Suck were offered to the *Termini*, and the Blood was sprinkled upon them.

A Temple was dedicated to *Terminus* by *Numa Pompilius*, upon the *Tarpeian* Hill; and it was remarkable for having the Top of it lie open.

C H A P. XXXV.

Of P R I A P U S.

PR I A P U S was said to be the Son of *Dionysus* and *Nais*, or, as others will have it, of *Chione*; but the more common Opinion is that *Venus* conceived by *Dionysus* before he undertook his Expedition into *India*; but during that time she married to *Adonis*. Upon the Return of *Bacchus* she met him in a triumphant manner, and crowned him with Garlands of *Roses*, but would not accompany with him any longer, being ashamed of her Inconstancy. In this Condition she retired to *Lampsacus*; where, being about to be delivered, *Juno* pretended to come to her Assistance; but hating any thing that might be of the Offspring of *Semele*, she made the Infant so deformed, that his Mother could not endure the Sight of him. Having given him the Name of *Priapus*, she left him at *Lampsacus*, where he was educated; but after some time, for his vicious Practices, he was banished the Country. The Inhabitants thereupon being infected with a grievous Disease, consulted the Oracle of *Dodona*, which advised them to recall *Priapus* into their Country; which they did, and built Temples, and offered Sacrifices to him, and worshipped him as the Protector of their Vineyards and Gardens, who could defend their Fruit from mischievous Birds and Thieves, and punish such as endeavoured to hurt or blast them with their Inchantments.

His Image is described naked, with a distorted Countenance, and Hair disheveled, crowned with Garden-Herbs, with a Sickle in his Hands, to cut and prune superfluous Branches, or as an Ensign of Terror and Punishment. Being set up in Orchards after the manner of a Scarecrow, and made of the first piece of Wood that came to the Hands of the Peasant, 'twas often doubtful whether

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He is called *Hellepontiacus*, because *Lampsacus* is situated upon the *Hellespont*. There was a Port called *Priapus*, and a City situated upon the Sea-Coast near *Dardania*, where *Priapus* was worshipped with more than ordinary Solemnity; and this might give rise to the Opinion, that *Priapus* was a God held in special Honour by the Mariners.

There was no other Beast offered to him but the *Ass*, because as *Priapus* was going to violate the Chastity of *Vesta*, as she lay asleep, *Silenus's* *Ass* brayed, and awakened the Goddess, and so prevented all farther Mischief; the Nymph *Lotis* flying from him, was changed into the *Lotus* Tree, whose Fruit is so pleasant, that whoever tastes it forgets his own Country.

Priapus was said to be the Son of *Bacchus*, that is, the *Sun* and *Venus*, that is, *Moisture*, to shew that all Trees, Plants and Fruits, are engendered and maintained by the Heat of the Sun, and their own radical Moisture.

C H A P. XXXVI.

Of F L O R A.

FLORA is the same Goddess with *Chloris* or *Verdure*, the Wife of *Zephyrus*; she is adorned with much Finery and Gracefulness, and dressed with variety of Flowers, of which she is the Goddess; for the Ancients would intimate by this Match, that *Flora*, or the natural Heat of the Plant, must concur with the Influence of the *Air*, and the Moisture of the warmest Wind, for the Production of Flowers. There were a great many Deities

ties multiplied by the *Romans* upon this Occasion; amongst others, *Proserpina* has Charge over the Plant whilst it is *creeping out of the Ground*; the God *Nodinus* whilst it *knots*, and the *Flower is wrapt up within the Bud*; the Goddess *Volutia* whilst the *Leaves are dilating themselves*; and *Flora* when the Blossom is in its full *Bloom and Beauty*: So *Lactucina* presides over Corn when there is *Milk* in it; *Matura* when it *ripens*; and *Hostilina* when it shoots out into *Ears*, and *Tutelina* when it is *reaped*. *Robigus* had a Festival instituted to him by *Numa* on the 25th of *April*, called *Robigalia*, for driving away the Blast that happens to *Corn* in the Ear, through too much Drought.

The noted Story is, That *Flora* was a Courtezan, who got a great Sum of Money by her immodest Practices, and made the *Roman* People her Heir, upon condition that the Games called *Floralia* might be celebrated annually on her Birth-day: But that the Senate, to cover so scandalous a matter, pretended they were instituted in Honour of the Goddess of *Flowers*; for *Flora* was one of the Deities that long before that time was honoured by the *Sabines*, and received by the *Romans*, when they two became one People. The *Floralia* were celebrated in the *Campus Martius*, being first proclaimed by the Sound of Trumpet: During the Time of the Festival, the *Ædiles* scattered Beans, Pease, and other Pulse amongst the People; at last they came to that Excess of Indecency, by Persons appearing naked, that when *Cato*, that severe Cenfor of Manners, came to be a Spectator, the *Romans* had so much Remains of Modesty left, that they would not proceed, till a Person of his Probity and Virtue had made his *Exit*.

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CHAP. XXXVII.

Of FERONIA.

FERONIA was the Goddess of Groves, Orchards, and such Trees as bear Fruit. What Parents she might have, where born or educated, is not delivered down to us; she was Wife to *Jupiter Anxur*, so called because he was worshipped in that Place. When the *Lacedæmonians* were offended at the Rigour of *Lycurgus's* Laws, they resolved to seek out for some new Plantation; and after a long and dangerous Voyage at Sea, they arrived in a part of *Italy*, where to shew their Gratitude for their Preservation, they built a Temple to the Goddess *Feronia*, so called from their bearing patiently all that had happened to them in their Passage: This Temple was situated in a Grove, under the Hill *Soraſte*; the Town or Grove casually taking fire, the Inhabitants ran to remove and preserve the Image, when on a sudden the Fire was extinguished, and the Grove became green and flourishing, as it was before that Accident. The Priests, and such as were inspired by this Goddess, used to walk bare-foot upon burning Coals without any Hurt; which Spectacle every Year brought together a great Concourse of People. Servants were made free in her Temple, and received the Cap, which was the Badge of their Liberty: for which they worshipped her as their Protectress.

C H A P. XXXVIII.

Of POMONA and VERTUMNUS.

PO M O N A was a Nymph of *Latium*, worshipped as the Goddess of *Fruits* and *Gardens*. Whilst she was busy looking after her Plantations, *Vertumnus*, a principal God amongst the *Romans*, so called from the Power he had of *turning himself into any Shape*, fell in love with her; and taking the Likeness of an old Matron, came into her Garden, saluted her, commending the Beauty of it, and the Pains she took to make it agreeable, and from the Contemplation of the Vine's being supported by the Elm, fell into a Discourse of the Usefulness and Happiness of a married Life: 'The Discourse prevail'd but little, till throwing off his Disguise, he appeared as a young God, with his Rays darting like the Sun from beneath a Cloud; the Nymph at the Sight was soon fired with a mutual Flame, and they became a happy Couple.

Vertumnus is an Emblem of the Year, which turns itself into variety of Shapes, according to the multitude of its Productions in different Seasons; but is at no time more graceful than when *Pomona*, the Goddess of ripe Fruits, submits to his Embraces.

There was no God had more Images erected to him than *Vertumnus*: The *Romans* held him to be the God of *Thoughts*, since nothing is more inconstant than Mens Thoughts and Actions, or that admits of greater Variety. He was esteemed the God of *Tradesmen*, from the Turns and Changes they make with their Merchandizes. Some think he was called *Vertumnus* from turning the Lake *Curtus* into the River *Tibris*. His Festivals were called *Vertumnalia*, and celebrated in *October*.

The Historians say he was an ancient King of the *Tuscan*s, and that he taught his People the way of planting

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Of the N Y M P H S. 165

ing Orchards, Gardens and Vineyards, and the manner of cultivating, pruning and grafting of Trees; for which Reason he is painted with a Garland of all sorts of Flowers upon his Head, a Pruning-hook in one Hand, and ripe Fruits in the other.

C H A P. XXXIX.

Of the N Y M P H S.

THE *Oreades*, or *Oresteades* were *Nymphs* inhabiting the Mountains; they were the Daughters of *Hecataeus*, by a Daughter of *Phoroneus*; but rather, as *Homer* says, they were the Daughters of *Jupiter*: Some reckon'd only five of them, but *Diana* had a thousand to attend her. These *Nymphs* were the first that diverted Mortals from eating one another, and raw Flesh, by shewing how to feed on Acorns and Chestnuts. *Melissa* was the first that found Honey in *Peleponnesus*, which she imparted to her Companions, who were so delighted with it, that ever afterwards they called *Bees* by the Name of *Melissæ*, from their Benefactress. These *Nymphs* presiding over Mountains, had likewise the Care of Trees and wild Beasts, for they would have nothing to do with tame Animals and Pastures. The *Dryades*, who were the *Nymphs* of Woods and Forests, had their peculiar Trees, with which they were thought to be born, and to perish, to be refreshed when the Rain descended gently on them, and to grieve when the Winter deprived them of their Leaves. There are several Stories of *Nymphs*, that have done Favours to those who have preserved their Trees, and of others that have destroyed those that hurt them: The Father of *Paræbius* being about to cut down a spreading Oak, there appeared to him a *Nymph*, who upon her Knees beseeched him to spare the Tree, because

cause her Life was bound up in it; but he being inexorable, felt the fatal Effects of his destroying it, by the Ruin of himself and Family. But *Arcas* was rewarded by the Marriage of a *Nymph*, whose Oak he had preserved by turning a River that had sapped the Roots of it, and in a little time would otherwise have overthrown it.

The Ancients thought all the *Nymphs* in general were the Offspring of *Oceanus* and *Tethys*, and were themselves the Mothers of Rivers. *Orpheus* calls them all *Hamadryades*; they were well-shaped, beautiful, and charming Virgins, distinguished into several Ranks; some were *Celestial*, which were thought by the Ancients to be the Souls or Intellects which govern the Spheres, and these they called the *Muses*, who dispersed the Influences of the Stars upon the Earth: Some were *Terrestrial*, as the Nurses of *Ceres* and *Bacchus*; the *Naiades* delighting in *Waters*, the *Napeæ* in *Meadows* and *Flowers*, the *Limniades* in *Lakes*, the *Ephydriades* in *Fountains*, in which they used to hide themselves. The *Sea Nymphs* were in great Numbers called *Nereides*, from *Nereus* their Father.

These *Nymphs* denote the Power of *Moisture*, which diffuses itself thro' every thing, and how the Nature of Water contributes to the Procreation of all Things, and to the Nourishment of *Ceres* and *Bacchus*, that is, of whatever conduces to the necessary Support or Pleasure of human Life.

Pausanias having mention'd the Nymph *Lelæa*, Daughter of *Cephisus* and *Nomia*, a Native of *Arcadia*, says, that it was the Opinion of the ancient Poets, that the *Nymphs* were not altogether free from Death, or immortal, but that their Years were in a manner innumerable; that Prophecies were inspired by the Nymphs, as well as the other Gods, and that they had foretold the Destruction of several Cities; they were likewise esteemed as the Authors of Divination.

Though *Goats* were sacrificed to them, yet their constant Offerings were *Milk*, *Oil*, *Honey* and *Wine*; it is remarkable

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markable, that the Sacrifices were adapted to the Nature of the several Gods ; to the Celestial, Fires, Lights, and whatever was most agreeable to the Sight ; to the Aerial Deities, Harmony, sweet Incense, and whatever might perfume the Air, and please the Smell or Hearing ; but as to the watry and terrestrial Gods, the Sacrifices had more Relation to the Taste, and were of a grosser Nature.

CHAP. XL.

Of the PENATES.

THE *Penates* were the Gods who received Infants into their Protection, immediately after *Lucina* had performed her Office to them : They were esteemed the Gods by whom we breathe, understand and live ; it is said by the Ancients, that they were *Jupiter, Juno, Minerva* and *Vesta* ; they had their Name, either from the Plenty of Provision they afford to Mankind, or from their being placed in the most inward and secret Parts of Heaven, where, together with *Jupiter*, they held their Councils. Some of these *Penates* presided over Kingdoms and Provinces, others over Cities, and the inferior Sort of them over private Houses ; they were honoured in Palaces by a perpetual Fire, and in particular Families by offering some of that which was served to the Table.

Dardanus brought the *Penates* out of *Samothracia* into *Pærgia*, and *Aeneas* carried them from *Troy* to *Italy*, where they had the Titles of the great Gods, the beneficent Gods, and the magnificent Gods ; the Nature and Shape of them were Mysteries, it seems, not to be pryed into, and we have only this Account from *Timæus*, that they were iron and brazen Rods, and earthen Ware brought from *Troy*.

C H A P. XLI.

Of the L A R E S.

THE *Lares* were the Sons of *Mercury* and the Nymph *Lara*, who had her Tongue cut out by *Jupiter*, for revealing his Amours to *Juno*; he ordered *Mercury* to carry her to Hell, as a Place proper for her future Silence: During their Passage *Mercury* ravished her, and she brought forth the Dæmons called *Lares*: They are painted like young Boys, with Dog-skins about their Shoulders, and having a *Dog* always by them, to shew they are the faithful Preservers of the Places committed to their Charge; they are described likewise with their Heads covered, which is a Sign of Liberty, and denotes that Men in their own Houses ought to be free, and protected from Wrong and Violence. Some think that whatever is said of the *Penates*, may be said of the *Lares*; their Sacrifices were the same, as the first Fruits of the Earth, Wine, Incense, and Garlands of Flowers.

The *Romans* at first offered Boys in Sacrifice to them, but those barbarous Rites were altered into other Ceremonies, as offering the Heads of Poppies, Woollen Balls, and Images of Straw, in the Stead of them; the Feasts called *Compitalia*, in the Month of *January*, were observed to their Honour, because they were Keepers of the High-ways, and did not only watch for the Preservation of private Men, but for the Guard of the Empire, and therefore at that Time there were always Sacrifices for the Welfare of the Publick. Some of the Ancients thought, that the Souls of Men, when freed from the Body, became a Sort of *Dæmons* or *Lemures*; that they who were kind to their Families, and watched over their Preservation, had the Name of *Lares*; whereas the others were called *Larvæ*, who for a Punishment of their Crimes committed in their Life-time, were condemned

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The *Romans* had a private place in their Houses called *Lararium*, in which, among the Statues of their Gods, were their *Lares*, and the Figures of their Ancestors, and such as had bestowed some considerable Favours upon them, so that all partaking of the same Incense, had some share of their Worship.

C H A P. XLII.

Of the GENII.

THE *Genii* were confounded with the forementioned Deities. The Fable tells us that *Genius* was the Son of *Jupiter* and *Terra*, of human Shape, but of a doubtful Sex, and was afterwards called *Agdiste*: *Genius* was thought to be that Spirit of Nature which begets all things, assists at all Generations, and protects whatever is produced; the Birth-Day, and the Marriage-Bed, had the Name of *Genial* from his Influence, and all things were agreeable to him that tended to Mirth and Pleasure. Not only Men, but Cities, Places, and indeed every thing, had its peculiar *Genius*; but there was commonly two assigned to each Person, a good and an evil *Genius*; and these were thought to attend him from the Cradle to the Grave. The *Plane-Tree* was sacred to the *Genius*, and his Offerings were *Flowers*, *Wine*, *Incense*, parched *Corn*, and *Salt*, but no Blood was to be shed upon the Solemnity of the Birth-day. The good *Genius* amongst the *Greeks* had a Temple in the way that leads to the Mountain *Mænalus*, and at the end of Supper they offered him a Cup filled with Wine and Water. Amongst the *Romans*, the Flatterers brought in the Custom

of swearing by the *Genius* of the Emperor, and *Caligula* put many Persons to death that refused it.

There is a Story, that when *Ulysses* came amongst the *Temessians*, they slew one of his Companions; to appease his *Genius*, which afflicted them with many Calamities, they were forced yearly to offer one of their most beautiful Virgins to him: At last, *Euthymus*, who had been Victor in the *Olympick Games*, being admitted into the Temple, fought with the *Genius*, who was of a very black Complexion, a terrible Shape, and cloathed in a *Wolf's Skin*, beat him out of the City, and made him take Refuge in the Sea, and so released the Virgin, whose Beauty became the Reward of so desperate an Undertaking. *Brutus* is likewise said to have seen his evil *Genius* in a monstrous and horrid Shape the Night before his Fight, who being asked what he was, said, *I am thy Evil Genius*: *Brutus*, *thou shalt see me at Philippi*. *Brutus*, not at all discomposed, answered, *I will see thee*. The Event next Day proved fatal, by the Loss of the Battel.

CHAP. XLIII.

Of some Deities that accompany Mankind from their Birth to their Grave.

IT would be too tedious to enumerate the several Deities that were said to have care of *Infants*; the most considerable Deities that attended the *Marriage Solemnities*, and *Women* in their *Labours*, have been mentioned before; there were as many Deities as Circumstances of Life, or useful Offices in a Family, such as *cleaving Wood*, and *sweeping the Chamber*, whose Names shew what was the peculiar thing they presided over: *Edule* gave the *Infants Meat*, *Potica Drink*, *Cuba* and *Cunin* rock'd th

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rock'd them in their *Cradles*; *Rumina* preserved them when sucking at the *Breast*: She had a Temple at *Rome*, where they offered *Milk* to her. As Persons grew up, so their Deities to be worshipped by them increased: *Murtia* had her Temple upon the Mount *Aventine*, as the Goddess of *Idleness*, that made People lazy; *Mediatrina* was so called from curing sick Persons; at her Feast in *September*, the *Romans* drank new Wine mixed with old, which served them instead of Physick. *Quies*, or *Rest*, had her Temple without the City of *Rome*; *Horta*, the Goddess who invites Men to great Enterprizes, had a Temple which stood always open. In short, as every part of the Body was placed under the Influence of some Celestial Constellation, so was it assigned to some God, as its particular Guardian. But their last Goddess was *Libitina*, who by some was thought to be *Proserpine*, or the infernal *Venus*: In her Temple the rich Man's Heir might be furnished with all things, either necessary or superfluous, for the Funeral of his departed Benefactor.

CH A P. XLIV.

Of N E R E U S, and the Nereides:

HAVING taken notice of the Celestial and Terrestrial Deities, it may not be improper to mention some of those that belong to the Water.

Nereus was the Son of *Oceanus* and *Tethys*, his Education and Authority were in the Waters, his Residence more peculiarly in the *Ægean Seas*; he was looked upon as a Prophet: When *Hercules* was ordered to fetch the Golden Apples of the *Hesperides*, he went to the Nymphs that lived in the Grotto's of *Eridanus*, to know whereabouts in the World he might find them. The Nymphs sent him to *Nereus*, who changed himself from one Form

to another, but was held so fast by *Hercules*, till he returned to his first Shape, that he was obliged to tell him what he enquired for. *Nereus*, by his Sister *Doris*, had fifty Daughters, called *Nereides*, who used to play and dance in the Sea, about the Chariot of *Neptune*.

They were esteemed very handsome, insomuch that *Cassiope*, the Wife of *Cepheus*, King of *Æthiopia*, after having triumph'd over all the Beauties of her Age, daring to compare herself with the *Nereides*, raised their Indignation against her to such a degree, that they sent a prodigious Whale into the Country, so that to appease them she was commanded by the Oracle to expose her Daughter *Andromeda*, bound to a Rock, to be devoured by this Monster; the Oracle was obeyed, but *Perseus* by his Valour delivered *Andromeda*, and procured *Cassiope* to be taken into Heaven.

C H A P. XLV.

Of T R I T O N.

IT is not agreed who were the Parents of *Triton*, whether *Neptune* and *Amphitrite*, or *Neptune* and *Celene*, or *Oceanus* and *Tethys*, or *Nereus*; he was a Sea God, the Herald and Trumpeter of *Oceanus* and *Neptune*; the upper part of his Body to the Navel, as likewise his Voice, was human; he had two Fore-feet like a Horse, else his lower Parts were like a *Dolphin*, with a double forked Tail, that resembled a *Half-Moon*; his Hair was like *Wild Parsley*, his Eyes blue, his Mouth very large, his Shoulders of a purple Colour, and he was cover'd all over with little Scales; sometimes he is described riding on a Chariot, drawn by Horses of a Sky Colour.

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Of I N O and P A L Æ M O N. 173

smaller Vessels; to appease him they offered him Wine, and he being pleased with the Smell, drank freely of it, went to sleep, and falling from an Eminence upon the Shore, had his Head cut off by one of the *Tanagrians*.

He had a Daughter named *Tristia*, a Priestess of *Minerva*, who, by the God *Mars*, brought him a Grandson called *Menalippus*. There were several of these *Tritons*, that were all of the same Shape, and the constant Attendants upon *Neptune*, and the Protectors of Sea-faring Persons.

C H A P. XLVI.

Of I N O and P A L Æ M O N.

ANother of the Sea-Deities was *Ino*, the Daughter of *Cadmus* and *Harmonia*, and Wife of *Athamas* King of *Thebes*: The most general Opinion is, that because of *Juno's* Ill-will to *Thebes*, upon account of *Bacchus's* being born there, and to *Ino* in particular, for bringing him up, *Athamas* ran mad, and in one of his Fits killed *Learches*, a Son of his by *Ino*: She fearing the same Fate, took up her other Son *Melicerte*, and running to the Sea-side, leaped from the Rock *Molyris* with him into the Sea: They were kindly entertained by *Neptune* and the *Nereids*, and had the honour to be made Sea-Deities: However, the Mother, as some say, was thrown up by the Waves, and buried at *Megara*, and the Son likewise at the *Isthmus* of *Corinth*. Others will have it, that he was conveyed thither by a *Dolphin*, where he was adored as a God, his Name changed into *Palæmon*, and the Rock *Molyris* consecrated to him. *Sisiphus* his Father's Brother, at that time King of *Corinth*, in Memory of him increased the Solemnities of the *Isthmian Games*,

Games, which had formerly been celebrated in honour of *Neptune* only. He is otherwise called *Portunus*, and painted with a Key in his Right-hand, as securing the *Ports* from Invaders; Adorations were paid to him chiefly by *Tenedos*, and the Sacrifice offered to him was an Infant. *Ino* is otherwise called by the *Greeks*, *Leucothea*, by the *Latins*, *Matuta*, being reputed the Goddess that ushers in the Morning; and therefore probably adored by the Mariners, because the Morning Light and Breezes are comfortable to them in their Distress.

C H A P. XLVII.

Of GLAUCUS.

THE Story of this God is very fanciful, and shews the Extravagance of the Poetical Invention: He was the Son either of *Polybius*, the Son of *Mercury*, and *Eubæa*, or of *Phorbos* and *Panopea*, or of *Neptune* and *Nædes*, else of *Pasiphae*; others make *Anthedon* the Name of his Father, others of his Country, there being a City of that Name in *Bæotia*. He carried off *Ariadne* from the Island *Dia*, and was therefore bound fast by *Bacchus* with Vine-Twigs: He ravished *Syma*, the Daughter of *Iolemes* and *Doris*, and took her with him into *Asia*; after that he fell in love with *Europia* the Daughter of *Myreus*, and then with *Hydra* the Daughter of *Scyllus* the *Sicyonian* Diver. He was a notable Swimmer, and therefore named *Pontius*. He was the Builder of the Ship *Argo*, and Commander of it, when *Jason* fought with the *Tyrrhenians*, and was the only Person not wounded. He dwelt formerly in *Delus*, and used to prophesy with the *Nereides*, and some report, was Master to *Apollo* himself in that Art.

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As he delighted very much in Fishing, so one Day as he was numbring his Draught upon the Shore, he observed the Fishes to jump into the Sea again immediately upon tasting a certain Herb; he stood amazed at the thing, and trying the Experiment upon himself, leaped in after them. Some say, that being weary of his Life, he threw himself into the Sea, and that he was turned into a Whale, and not a God.

They that make him the Son of *Pasiphae* give us this Story, that as he was pursuing a Mouse, he fell into a But of Honey, and was smothered. His Father *Minos* was told, that that Man should inform him of his Son, and restore him to Life too, that should tell him what his Party-coloured Bull was like; *Polydus* one day happening to compare it to a Black-berry, he was apprehended, and bid to find out *Glaucus*: By the Art of Divination he discovered where he was so suffocated; and being shut up with him, with Orders to bring him to Life again, in Despair he provoked a Serpent to kill him, but happened to kill the Serpent; upon this another Serpent appeared, bringing a certain Herb, which he touched the dead Serpent with, and recovered him. *Polydus* took it up, and applying it to *Glaucus*, recovered him in the same manner: However, after that he had brought *Glaucus* to Life again, he could not be permitted to return into *Argos* his own Country, till he had taught his Patient the Art of Divination.

C H A P. XLVIII.

Of O R I O N.

HIS Original was very extraordinary: *Hyricus*, an Inhabitant of the City of *Tanagra* in *Boeotia*, was so very hospitable to Strangers, that the Gods, *Jupiter*, *Neptune*,

tune, and *Mercury*, did him the honour of a Visit, and were so well pleased with their Entertainment, that they offered him the choice of any thing he could think of; nothing pleasing the old Man like a Son, the Gods took an Ox's Hide, and pouring in their Urine, gave it to the Man's Wife, bidding her cover it in the Earth till ten Months were expired; at which time *Orion* was born, called at first *Urion*, because the Gods had contributed their *Urine*; but, to avoid the Indecency of the Name, he was named *Orion*.

He was a famous Hunter, and kept a fine Pack of Hounds: He obtained of *Neptune* the Power of walking as lightly upon the Waters as *Iphiclus* did over the Ears of Corn, and was besides of so tall a Stature, that no Place in the Ocean was deep enough to cover his Shoulders. He travelled through the Sea to *Chios*, and endeavouring to vitiate *Ærope*, the Wife of King *Oenopion*, was by him seized, deprived of his Eyes, and turned out of the Island. Walking on to *Lemnos*, he met with *Vulcan*, who received him kindly, and gave him *Cedalion*, one of his Servants, to be his Guide; under his Conduct he went to the Palace of the *Sun* in the East, and was by his Assistance restored to Sight. After this, he made War upon *Oenopion*, who being hid under Ground by his Citizens, escaped his Vengeance: When he had searched for him till he was weary, he retired to *Crete*, where he gave himself up to Hunting. Besides his Adventure with *Ærope*, he would have ravished the *Pleiades*, Daughters of *Atlas* and *Pleione*, and their Mother with them, pursuing them throughout *Bæotia* for the space of five Years, till *Jupiter* out of pity took them amongst the Stars. He was at last killed by *Diana*, either with her Arrows, or by a Scorpion that she raised out of the Ground; either because of an Attempt he made to ravish her, or because he boasted that no Beast whatever could escape him, or because he would have ravished *Opis*, one of the Nymphs of *Diana's* Train.

Diocles says, that *Orion* was so beautiful a Youth, that *Aurora* carried him off with her into the Island *Delus*,
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and *Diana* was so fond of him that she resolved to be married to him: *Apollo* saw it, and often chid his Sister upon this account; but finding it to no purpose, he laid hold of this Oppportunity to dispatch *Orion* out of the way; for one Day seeing him walking through the Sea, with his Head appearing above Water, he offered to lay a Wager with *Diana*, that she could not hit that Mark with her Arrows; *Diana*, by reason of the Distance, not imagining what it was, and desiring to shew her Skill in Archery, drew her Bow, and fixed her Arrow in *Orion's* Forehead: When she came to the Knowledge of what he had done, she was so concerned, that to make him some sort of amends, she prevailed upon *Jupiter* to place him amongst the Stars.

C H A P. XLIX.

Of PHORCYN.

PHORCYN, or, as the *Latins* call him, *Phorcus*, was the Son of *Pontus* and *Terra*; *Varro* says, he was the Son of the Nymph *Thessea* and *Neptune*, and that besides the Children he had by his Wife and Sister *Ceto*, to wit, the *Phorcydes* and *Gorgons*, he begot *Thoosa*, who by *Neptune* had a monitrous *Cyclops* called *Polyphemus*: He begot also the Serpent that guarded the *Hesperian Fruit*, and a Daughter named *Scylla*.

Medusa was one of the *Gorgons*, who being metamorphosed, as was said before, turned many of the People that lived near the *Tritonian Lake* into Stones, and therefore the Gods out of pity sent *Perseus*, the Son of *Jupiter* and *Danae*, to cut off her Head: He received Wings for his Heels and a Scymetar from *Mercury*, and a Shield in the Nature of a Looking-glass from *Pallas*, and a Helmet from *Pluto*; thus he fled to *Tartessus*, a City of *Iberia*, where, directed by his Looking-glass, he dispatch'd

her Head at one Blow, and putting it in a Bag that had been lent him by the *Nymphs*, he carried it to *Pallas*. From the Blood that gushed forth from the Head of *Medusa*, when it was cut off, there immediately sprang forth the winged Horse *Pegasus*, and from the Drops arose all sorts of Serpents.

The *Gorgons* were of two sorts, though all came from the same Parents as *Medusa*. Some of them were old Women and grey when they were born, and therefore were called *Grææ*: They dwelt in *Scythia*, and had one Eye and one Tooth in common amongst them; these they made use of when any went abroad, and at other times they were laid up in a Coffer. *Perseus* took both Eye and Tooth away from them when he was going to kill *Medusa*, nor would he restore them till they had told him where the *Nymphs* dwelt that had Shoes with Wings to them.

These *Grææ*, had three Sisters called *Gorgons*, their Heads were covered with curling Snakes, they had Tusks like Boars, brazen Hands, and golden Wings; they dwelt not far from the *Hesperides*, in the Western Parts of *Iberia*. They used to turn all Persons into Stones that they looked on. When *Perseus* had slain *Medusa*, they flew after him as if they would have swallowed him up; but when they could not find him by reason of *Pluto's* Helmet, they thought it proper to desist. Afterwards these *Gorgons*, together with other Monsters, as *Centaurs*, *Harpies*, *Hydra's*, &c. were thrown into Hell, there to become the Tormentors of wicked Persons.

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C H A P. L.

Of P R O T E U S.

PROTEUS was another Sea-God, the Son of *Neptune* and the Nymph *Phænice*; or, as others will have it, of *Oceanus* and *Tethys*; he lived at the *Pharos* of *Alexandria*, in quality of Herdsman to *Neptune*: Going to *Pblegra*, he married the Nymph *Terone*, of whom he had *Tmylus* and *Telegonus*, two Youths. who when they grew up treated Strangers so barbarously, that their good Father *Proteus* being unable to bear with it, got leave of *Neptune* to return into *Egypt*, and was conveyed thither through a long Cave which *Neptune* made for him under the Seas: Afterwards, when the News was brought him that *Hercules* had put his Sons to death for their Cruelty, he did not shed any Tears, because they were such profligate Persons; nor did he seem satisfied, because they were his Sons.

Besides these Children, he had *Cabera*, *Retia* and *Idothea*, who when *Menalus* was doubting whether he should return into his Country or no, gave him that Advice, whereby covering himself and his Men with the Skins of Sea-Calves just killed, and pretending to lie asleep upon the Shore, where *Proteus* about Noon used to sleep amongst his Sea-Cattle, he seized the God, and held him fast, till, after he had turned himself into Water, Fire, Wild Beasts, Trees, Birds and Serpents, he was obliged to return to his natural Shape, and inform them of their future good or ill Fortune. *Orpheus* ascribes to this Deity the *Keys of the Sea*, and makes him the universal Principle of Nature: He is said to ride in a Chariot drawn by Sea-Cattle, a sort of Horses with two Legs, and Tails like Fishes.

Historians say that *Proteus* was a King of *Carpathus*, an Island in the *Mediterranean Sea*, and that for his great Wisdom and Justice he was chosen King of *Egypt*, and after

180 Of CASTOR and POLLUX.

after his death deified by his People. *Paris* and *Helen*, in their Flight from *Sparta*, came to his Court, where she remained during the Siege of *Troy*, as *Herodotus* says; after which he very honourably restored her to *Mene-laüs*, with all the Treasures *Paris* had brought off with her. The Reason why he was said to be a Sea-God, and the Feeder of the Sea-Calves, is because his Dominions lay upon the Sea-side, and his Subjects were very well skilled in maritime Affairs.

CHAP. LI.

Of CASTOR and POLLUX.

THE Original of these two Gods was this; *Jupiter*, in the shape of a Swan, sang so very charmingly, that *Leda* fell in love with him; or, as others say, was pursued in that shape by an Eagle, and took refuge in *Leda's* Bosom; she bore him an Egg, of which were hatched *Castor*, *Pollux*, and *Helena*: Many say, there were two Eggs, and that from one sprang *Pollux* and *Castor*, from the other *Helena*, *Clytemnestra* and *Timandra*; or, as the best Accounts have it, *Pollux* and *Helen* came of the Egg that *Leda* conceived of *Jupiter*, the rest were her Children by *Tyndarus*, who therefore were mortal, and the others immortal.

However, they are all called *Tyndaridæ*, and were born at *Patbñus*, an Island belonging to *Lacedæmon*; though there was a great Controversy between the *Spartans* and *Messenians*, whose Country Gods these were. *Jupiter* translated the form of a Swan, that he made use of, into Heaven, and sent *Mercury* to remove these Youths from their Birth-place to *Pellene*, in order to be educated there. Afterwards, when *Jason* was preparing to sail for the *Golden Fleece*, amongst other adventurous Heroes came *Castor* and *Pollux*, and behaved themselves very gal-

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Of CASTOR and POLLUX. 181

gallantly throughout all the Voyage. When they put in for Water at the Shore of the *Bebrycians*, *Amycus*, the Son of *Neptune*, King of the Country, challenged all the *Argonauts* to box with him, as his Practice was to kill Strangers, by forcing them to a Battel of Fistycuffs; *Pollux* engaged with him, and slew him, with many others of the *Bebrycians*. After the *Colchian Expedition*, these two did great Service in clearing the Seas of Pirates, and made War upon *Athens*, for the Recovery of their Sister *Helen*, who had been stolen away by *Theseus*; and having stormed the City, and recovered *Helen*, were so merciful as to spare all the *Athenians*, except one old Woman, *Æthra*, the Mother of *Theseus*, whom they carried away captive. From that time all merciful Kings, and Saviours of their Country, were called *DioscURI*, that is, the Sons of *Jupiter*, as were *Castor* and *Pollux*. After this, they fell in love with two Sisters, *Phæbe* and *Talayra*, the Daughters of *Leucippus* and *Arfinoe*, took them from their Father, and did not scruple to do the same thing to others, which they took so heinously at the Hand of *Theseus*. Some talk of a Son that *Pollux* had by *Phæbe*, called *Mnesibius*, and of another that *Castor* had by *Talayra*, named *Anogon*: Those Sisters were contracted to *Lynceus* and *Ida*, the Sons of *Aphareus*, who in revenge fought the Ravishers near the Mountain *Taygetus*; in the Battel *Castor* was killed by *Lynceus*, as *Lynceus* was by *Pollux* with a Stone Pillar; upon which *Pollux* erected a Trophy: *Pollux* himself had been wounded by *Ida* if *Jupiter* had not struck him with Thunder. However, *Castor* being slain, *Pollux* begged of *Jupiter* to make him immortal, which not being possible, he obtained that he might impart half his own Immortality to his Brother: So that each of them are said to live and die every other Day. After the Death of *Castor*, there was a Dance instituted in memory of him, called the *Castorean Dance*, to be performed by young Men in Armour.

The reason why these Gods are supposed favourable to Mariners is this: When the *Argonauts* sailed first from

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Sigæum, they were encountred with a great Storm, and *Orpheus* was making Vows for the Safety of the Ship, when two strange Fires appeared playing about the Heads of *Castor* and *Pollux*; there following immediately a wonderful Calm, it was thought there was something divine in these Youths; and ever after when such Fires appeared, 'twas believed they were sent by their Command; and when these Meteors came together, they were esteemed favourable to Mariners, and called by their Names *Castor* and *Pollux*: When one only was seen, it was looked upon as dangerous, and termed *Helenæ*.

White Lambs were sacrificed to these Gods, in token of their benign Aspects. The *Cephalenses* were their greatest Admirers; they ranked them amongst their *Magni Dei*, Gods of the *highest Order*, and Men commonly swore by them. They had a Temple consecrated to them in the *Forum of Rome*, because it was thought that in the Battel with the *Latins* they came into the Field, riding on white Horses, and by their Conduct inclined the Victory, which before stood doubtful, to the side of the *Romans*. 'Tis said they were buried in a place belonging to the *Lacedæmonians*; and that it was forty Years after their Death before they were received into the number of Gods, and called *Gemini*.

CHAP. LII.

Of ÆOLUS.

ÆOLUS, the Emperor of the Winds, was the Son of *Hippæus*; his Mother was *Menecla*, the Daughter of *Hyllus* King of *Lipara*: He dwelt in the Island of *Strongyle*, one of the seven Islands that are called *Æolian*, and by the Ob

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as being all under the Dominions of *Æolus*. Some said that *Strongyle*, others that *Lipara*, was the Habitation and Workhouse of *Vulcan*, and this was confirmed by the Stones that were thrown out of it upon fiery Eruptions. The Ancients used to deposite rough Iron, and the Reward for working it into Swords, or other necessary Utensils, and find them ready upon the Shore the next Morning.

Æolus, according to some Authors, had his Seat at *Rhegium* in *Italy*: He had an universal Power over the Winds, which he confined in a vast Prison, and chained them so, as that they should not be able to contend with one another; for before he had this Command over them, they had many Combats, in which Cities were overthrown, and Countries totally destroyed: For whereas *Sicily* was joined to *Italy*, they divided them; and whereas before there was no *Mediterranean Sea*, the Force of a Tempest tore the Earth, and the Waters entering by *Calpe*, made that Sea which is within the Land, and is a Boundary to *Africa* and *Europe*; for the Land was low, and so easily covered with Water; but the Mountains still appeared, and became so many Islands.

The Winds were likewise called *Thracian*, because they were thought to blow out of *Thrace*, and that they had their Dwelling there, in a great Cave.

The *Æolian* Islands, some Authors say, for a long time lay desert, till *Liparus*, the Son of *Ausonis*, having some Contentions with his Brothers, came thither with a Fleet and Colony, and called one of them *Lipara*. When he grew old, *Æolus*, the Son of *Hippotas*, married his Daughter *Cyane*, and gathering many People together, caused all the rest of the seven Islands to be inhabited.

He was hospitable both to Gods and Men, just to his Subjects, skilful in warlike Affairs, and accomplished in all sorts of human Prudence. He is said to have invented Sails for his Shipping. Living in such rough and mountainous Places, by the Flux and Reflux of the Sea, and by the Observation of the fiery Eruptions, he could foretel

foretel Storms and Tempells, and what Winds were likely to rule for such a Season; for before the South Wind blew the Island *Lipara* would be covered with a thick Cloud, and before the North Wind the Isle would send forth clear Flames with exceeding great Noise and Roaring.

C H A P. LIII.

Of B O R E A S.

HIS Parentage is unknown; his Residence was usually in some Cave or other of *Thrace*. The Story that goes of him is, that seeing *Orithyia*, the Daughter of *Eretheus* King of *Athens*, gathering Flowers with her Damsels near a River-side, he fell in love with her, ravished her, and carried her into *Thrace*. When *Xerxes* had sailed with his wondrous Fleet cross the *Hellepont*, upon a Design to ravage *Greece*, the *Athenians* were commanded to call their Son-in-law *Boreas* to their Assistance, who shattered the *Persian* Fleet to such a degree that the best part of it was lost or disabled. *Boreas* had by *Orithyia* four Daughter, *Upis*, *Laxo*, *Hecarge* and *Cleopatra*, otherwise called *Arplices*; and two Sons, *Zetes* and *Calais*, who sailed with the other *Argonauts* to *Colchis*: When they arrived at *Phineus's* Court, they drove the *Harpies* from his Table; they were themselves afterwards killed by *Hercules*, either in dividing the Preient that *Jason* made to the Heroes that accompanied him, or because they were against the Ship's returning into *Mysia*, or out of Envy, because they out-ran him, being very swift of Foot, and having the Power besides of flying; or else in revenge, because their Father *Boreas* sent a Tempest upon the Island *Cos*. Besides *Orithyia*, *Boreas* ravished *Chloris*, the Daughter of *Arcturus*,

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Of SCYLLA and CHARYBDIS. 185

rus, and took her with him to the Hill *Niphates*, which for a long time was called the Bed of *Boreas*, but afterwards had the Name of *Caucasus*; of her he begat *Hyrpace*.

C H A P. LIV.

Of SCYLLA and CHARYBDIS.

THESE were two Monsters in the *Sicilian Streights*, famous for their Enmity towards Mariners; the former was the Daughter of *Phoronis* and *Hecate*, and having been familiar with *Neptune*, *Amphitrite* was so provoked with Jealousy, that she cast a certain Poison into the Fountain that *Scylla* used to bathe in; throwing her into a Fit of Madness, she leaped into the Sea, and was changed into a Monster: Others say 'twas *Glaucus* she had to do with, and that *Circe* was the jealous Rival that poisoned the Fountain; that *Scylla* seeing her lower Parts going into Dog's, Snakes and Dolphin's Tails, she drowned herself out of Despair. Some confound this with another *Scylla*, the Daughter of *Nysus*, King of the *Megarenses*, who from the Walls falling in love with *Minos*, who besieged the City *Megara*, betrayed her Father into his Hands, by cutting off a purple Lock of Hair, which as long as *Nysus* wore, the Oracle had pronounced him immortal; that finding herself despised by *Minos*, who detested her Treachery, she threw herself into the Sea, and had Dogs joined to her by the Gods to be her Tormentors, and to make her not only monstrous, but miserable; others again change her into a *Lark*, and her Father into an *Hawk*, which bears an irreconcilable Aversion to the other: *Pausanias* says she was neither metamorphosed into a Bird nor a Monster, but thrown into the Sea by *Minos's* Order, and tossed by the Waves, till she was carried to the *Scyllæan Promontory*,

tory, where her Corps lay unburied, till it was devoured by Birds, which gave occasion to the Story. Which of the two *Scylla's* this was is uncertain. She is variously described; most agree that she had a multitude of Heads and Necks, so long, that they could reach and attack a Ship at a very great Distance: Whosoever failed by that Place were infallibly shipwrecked, and devoured by these Monsters.

Charybdis was a very ravenous and rapacious Woman, who having stolen some Oxen from *Hercules*, that he had taken from *Geryon*, was thunder-struck by *Jupiter*, and transformed into a Sea-Monster. Some affirm that *Hercules* killed her himself, others that *Scylla* committed this Robbery, and was killed for it by *Hercules*, but that by the care of her Father *Phorcus* she was put into a Cauldron, and stewed in it so long that she came to Life again.

Scylla and *Charybdis* were Rocks, and *Eddys*, lying in the Streights between *Italy* and *Sicily*, through which *Hercules* passed with much Loss and Danger; but he afterwards, by Engines of his own Invention, cleared the Seas so effectually, and rendered them so navigable, that since that time there has been nothing heard of them.

C H A P. LV.

Of A R I O N.

ARION was born at *Methymna*, of what Parents it is uncertain; he was an admirable *Harper*, and a famous *Dithyrambick* Poet, if not the Inventor of the *Cyclian Chorus*; he flourished in the Court of *Periander* Tyrant of *Corinth*, where after he had for some time resided, he had a Desire to visit *Italy* and *Sicily*; when also after some Stay, and vast Riches acquired by his Music, he proposed to return to *Corinth*. At the Port

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Tarentum, he resolved to trust himself with none but *Corinthian* Mariners; they being put out pretty far from Land, after some Conference with themselves, commanded *Arion* to deliver all his Wealth up to them, and to throw himself into the Sea, unless he had a mind to dispatch himself some other way. He seeing it in vain to resist, brought them out his Money, desiring leave only to play them one Tune before he left the Ship, thinking that by the Sight of the Gold, and the Sweetness of the Musick, they might possibly be mollified; this proving in vain, he summoned up all his Skill, and going off with a Flourish called *Lex Orthia*, threw himself, with his Harp, Garland, and the rest of his Apparel, into the Sea; the Sailors pursued their Voyage, whilst *Arion* was carried along by one of the Dolphins, that listened in Crowds to his Melody, and set safe on the Shore of *Tænarus*, from whence he straitway went to *Corinth*, and told his Story to the King. *Periander* believing it to be a Fiction, kept him in Prison till such time as the Mariners arrived there; then asking what News they had heard of *Arion*, and they saying they had left him well at *Tarentum*, he brought *Arion* before them, in the very Habit he was in when he leaped into the Sea; they were so surprized at the sight, that they confessed the Fact, and were punished as they deserved. *Arion* in a short time recovered Wealth again, and the *Dolphin* for his good Services was made a Constellation.

C H A P. LVI.

*Of the Infernal Regions; and of ACHERON,
STYX, COCYTUS, and PERIPHLEGETHON.*

PLATO says that *Apollo* and *Ops* brought certain Tables of Brass from amongst the *Hyperboreans*, to *Delos*, in which it was written, that when the Soul was released from the Body, it went to an unknown subterraneous Receptacle, where *Pluto* had a Court not less than that of *Jupiter*. For the Earth is the middle of the Globe, the upper Hemisphere is possessed by *Jupiter* and his Offspring, and the lower by his Brother *Pluto*: But before any Approach can be made to the Court of *Pluto*, where an Iron Gate, with most firm Bars, secures the Entrance, the River *Acheron*, *Cocytus*, and many other Difficulties must be passed; of which hereafter.

Acheron was the Son of *Ceres*, born in a Cave, conceived without a Father; or, as others will have it, the Son of *Titan* and *Terra*. The Reasons of his being sent to the infernal Regions are various; one of them is, that he furnished the *Titans* with Water when they fought against the Gods: Nor is it more certain, whether it be a River in the Country of the *Cimmerians*, which, according to *Homer*, is one Day's Journey from *Circe*, a Mountain in the Country of the *Latins*, where he likewise places *Cocytus*; or whether it be the same with those hot, unpleasent, stinking, bitter Waters, which flow from the dark Cavities that are on the Coast of *Italy*, near the Promontory of *Mysenus*, and the Bay of *Baia*, or else has its Rise in *Epirus*, flowing from the *Acherusian Fen*, near the City *Pandofia*, and afterwards falling into the Bay of *Ambracia*.

Diodorus Siculus says, that the Hell of the *Greeks*, and the Passage over the River *Acheron* in a Boat, was only

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an Imitation of the *Egyptian* Funerals, and that the feigned Meadows, and Habitation of the Dead, were Places near the *Acherusian Lake*, whither the *Egyptians* used to carry their dead Bodies, to be deposited in the Sepulchres there erected for them.

Styx is the next River, said to flow out of a Rock in the infernal Regions. It is not agreed whose Daughter she was, whether of *Oceanus*, *Acheron*, or *Terra*. She was a very ancient Goddess, who had a magnificent Palace, far from the supernal Regions, with Pillars of Marble and Silver, that reached to Heaven : She was thought to have been married to *Pallas*, or *Piras*, by whom she had *Hydra*. *Victory* was her Daughter by *Acheron* ; when her Daughters, *Victory*, *Force*, *Strength* and *Zeal*, had assisted *Jupiter* against the *Titans*, he gave *Styx* this Dignity and Pre-eminence, that the most solemn Oath of the Gods should be by her Deity. When any of the Gods were supposed to have told a Lye, *Jupiter* sent *Iris* to fetch a Golden Cup full of the *Stygian* Water, which the God was to drink, and if he proved perjured, he was to be deprived of his *Nectar* and *Ambrosia*, and lie silent, and in a Lethargy, for the space of a Twelve-month, and for nine Years longer he was separated from the other Gods, so as not to be admitted to their Banquets or Councils : Others are of opinion that this Honour was given to *Styx* because she discovered the Conspiracy of the Gods against *Jupiter*, when they went about to bind him.

Authors have had several Controversies where the River *Styx* might take its Rise ; some say near the Bay of *Baiae*, and the Lake of *Avernus*, which was thought to be the Entrance of Hell, and to send forth such stinking Vapours, that the Birds fell down dead that endeavoured to fly over it ; all this was imagined to have been a Fable invented by the Priests, to keep so fine and delicious a Country to themselves, by frightening others from daring to approach it. Others say, it was a River of *Arcadia*, falling out of a high Rock near the City *Nonaeris* ; that the Water of the Spring was of so poisonous and

190 Of CHARON and CERBERUS.

and cold a nature, that it would dissolve all Metals, and that no Vessel could hold it: 'Tis said that *Alexander* was poisoned with it, and that it was carried to him in an Ass's Hoof; the Waters of the River *Styx* were of an Azure Colour, and the Fishes in it were little more than the Shadows and Appearances of them.

Cocytus and *Periphegethon* flow out of *Styx*, but by contrary ways, and at last meet again to increase the immense Waters of *Acheron*.

Acheron is so called as being *deprived of Joy*, whence Storms of Grief and Trouble are said to flow from it, either because of the Tears of Relations that accompany the Dead, or because the Memory of past Actions is the first River of Trouble that is to be passed over by the Souls of the Deceased, where they must part with their Wealth, Honours, and all their outward Ornaments. *Styx*, which denotes something *hateful*, is the next River to be passed over, for then they begin to hate their former Course of Life and Vanity; *Cocytus* is the Lamentation they make for past Miscarriages, and the Dread they have of future Punishments, which they will soon find after they have gone over the flaming Streams of *Phlegethon*.

CHAP. LVII.

Of CHARON and CERBERUS.

C H A R O N was the Son of *Erebus* and *Nox*, who according to *Hesiod*, were Parents to most of the Monsters of Hell. He was the *Ferryman*, that in his Weather-beaten open Boat, carried the Souls of the Dead over the fore-mentioned Rivers: He was a very old Man, fat and nasty, with a grey Beard, long and bushy with sore fiery Eyes, and cloathed in Rags that would

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Of CHARON and CERBERUS. 191

scarce hang upon his Shoulders. He was of a rough, saucy Temper, and made no Distinction between Kings and Subjects, seeing that the Rich and Poor, the Beautiful and Deformed, were all alike, naked, and destitute of every thing; however, he exacted his Fare, which was generally one Half-penny, but never exceeded three, and this was put by the surviving Friends into the Mouth of the deceased. The *Hermionenses* were the only People that could obtain their Passage without it, because Hell was but a little way distant from their own Country. When the Bodies had no Burial, the Souls were forced to wander for the space of an hundred Years upon the Banks of the River, before they could be ferried over; some living Persons gained Passage in this Boat, and returned to this World again, as *Hercules*, *Ulysses*, *Orpheus*, *Aeneas*, and *Theseus*.

Beyond the Rivers, in a vast Den, before the Gates of *Pluto's* Palace, lies a most fierce Dog, called *Cerberus*, who fawns upon all Persons that enter; but frightens them from venturing out again with his hideous Barking, or, if they be so bold as to do it, he devours them immediately. He was born of *Typhon* and *Echidna*; though his Shape be like a Dog, yet he has the Tail of a Dragon, and instead of Hair, his Back is covered with the Heads of all sorts of Serpents. He has three Necks and Heads, though *Hesiod* gives him fifty, and others an hundred.

The Shrillness of his Voice, the Foam of his Mouths, the Stench of his Breath, and his Chain composed of *Dragons* twined together, do all contribute to render him still more terrible; yet *Hercules* brought him from Hell by the way of *Tanarus*, and by his Reluctancy when he saw the Light, there fell from him a Foam, that produced the poisonous Herb called *Aconitum*, or the *Wolfbane*.

C H A P. LVIII.

Of the P A R C Æ.

SINCE none of the things before-mentioned, or any other, could happen without the Approbation and Command of the *Parcæ*, it is not improper to speak of them in this Place. They were three Sisters, always of the same mind, so that though there was a Disagreement sometimes amongst the other Gods, yet no Difference was ever known to have been between them. Their Names were *Clotho*, *Lachesis*, and *Atropos*, Sisters to the *Horæ*, and Daughters of *Jupiter* and *Themis*; others say, they were the Daughters of *Erebus* and *Nox*; others, of *Necessity*; others, of *Oceanus*; and others, that they were born at the same time with *Pan*, out of that unshapen and confused Matter called *Chaos*, and that they betook themselves to a high, gloomy, strong Marble Cave, from whence they could take their Flight at pleasure to distribute Good or Evil to Mortals. They were the Secretaries to the Gods, and at the moment of the Birth of any Person, decreed what should happen to him.

They are described as cloathed in White, bordered with Purple, and holding an *Adamantine Distaff*, which reaches from one End of the World to the other; they sit on Thrones, with Crowns on their Heads: They represent unto us all sorts of Time, past, present, and to come; and the Birth, Growth, and End, of all things, is attributed to them, under the notion that one draws out the fatal Thread of Life, the other wraps it about the Spindle, and the third cuts it off, when it is their Will to finish it.

Venus Cælestis has been reputed the eldest of the *Fates*, so has *Jupiter* himself, and *Mars*, been reckoned amongst them. *Licius Delius*, an ancient Composer of Hymns

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Of Minos, Rhadamanthus, and Æacus. 193

to the Gods, says, that *Lucina*, called *Prepomene*, was one of them, and that she was much elder than *Saturn*. At *Megara* was the Statue of *Jupiter Olympius*, made of Gold and Ivory by *Theoscomus*, which bore upon its Head the *Hours* and the *Destinies*.

The Ancients thought that whatever was born or produced, whether Animals, Buildings, or Cities, had not only their proper *Genius*, but were placed under the Power of a *Destiny* of their own; so that after a certain number of Days or Years, they must perish by Sword, Fire, Sickness, or some other sort of Destruction, which could not be avoided by any Human Prudence. And this Opinion went so far, that it was believed that *Destiny* was so strong that no God could escape it.

CHAP. LIX.

Of MINOS, RHADAMANTHUS, and ÆACUS.

WHEN the Dead were entered into *Pluto's* Palace, they were brought before three severe and just Judges, who examining into the Actions of their Lives, might allot them Rewards and Punishments according to their Demerits.

The first of these Judges was *Minos*, the Son of *Jupiter* by *Europa*, and Brother of *Rhadamanthus* and *Sarpedon*; because his Birth was thought to be illegitimate, after the Death of *Jupiter Asterius*, the *Cretans* would not permit him to succeed in his Father's Kingdom; but he, to persuade them that it was the Divine Pleasure that he should reign, prayed for some Sign from *Nephtune*, which was granted, and a Horse rose suddenly out of the Sea, and thereupon he obtained the Empire: That is, as Historians will have it, he brought a formidable

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Fleet before the Island, and forced them to submit to his Power: Others say that he was a Stranger, others that he was a Native of *Crete*, but not the *Son of Jupiter*, and that he was called so from *his Justice*: he was likewise called the Disciple and familiar Friend of *Jupiter*, who kept him nine Years in a Cave, to teach him wholesome Laws for the Government of his People. As for other Matters relating to *Minos*, they will be spoke of in their proper Places.

Rhadamanthus was likewise the Son of *Jupiter Aëtrius*. There is a Story, that having slain his Brother, he fled to *Æchalia*, a City in *Bœotia*, where he married *Alcmena*, that had been the Wife of *Amphitryon*: This is agreed, that he was the most temperate Man of his Time, and excelled amongst the Lawgivers of *Crete*, who were very good and very just Men; his particular Province was to enquire into the Crimes which Men had committed when alive, and to bring such to Confession, as enjoying themselves with impunity, had deferred their Repentance till their Death.

Æacus was the Son of *Jupiter* and *Ægina*, whom *Jupiter* lay with under the Resemblance of Fire, in an Island that afterwards went by her Name. It is reported, that when the Inhabitants of *Ægina* were destroyed by a Plague, *Æacus* prayed to his Father, that by some Means he would repair the Loss of his Subjects: *Jupiter*, out of compassion, changed all the Ants in the Island into Men and Women, who from a *Greek* Word that signifies Ants, were called *Mirmidones*, and were so industrious a People as to become famous for their Ships and Navigation. The Truth of the Story is said to be, that when the *Pirates* had destroyed the Inhabitants of the Island, and that the few that remained were such as hid themselves in Caves and Holes for fear of them, *Æacus* encouraged them so far, as to make them build Houses, and sow Corn, and taught them Military Discipline, and how to set out and man a Fleet, by which means they durst creep out of their Holes where they lived

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Of the EUMENIDES or FURIES. 195

lived like Ants, and appear in the World as Men and Mariners.

Æacus had three Sons, *Phocus* by *Psamenatbe*, a Daughter of *Nereus*; and *Telamon* and *Peleus* by *Eudais*, a Daughter of *Chiron*; through his whole Course of Life he was of great Repute and Authority, by reason of his Justice and Piety, insomuch that when there was a universal Drought throughout all *Greece*, (as has been said before) he was nominated by the *Delphick* Oracle to intercede with *Jupiter* for Rain, which was sent them upon his Supplication.

It was decreed by *Jove*, that *Rhadamanthus* should judge the *Asiatics*, *Æacus* the *Europeans*, and that the Office of *Minos* should be, when any thing was difficult, to take the matter into his Cognizance, and give the decisive Sentence; and therefore *Æacus* and *Rhadamanthus* had only plain Rods, but *Minos* sat above them in a Throne by himself, and held a Golden Sceptre; the Place of Judicature was a large Meadow, called the *Field of Truth*, out of which there were two Passages, one to the *Elysian Fields*, and the other to *Tartarus*. *Plato* and *Tully* speak of *Triptolemus*, as a fourth Judge added to their Number.

C H A P. LX.

Of the EUMENIDES or FURIES.

BECAUSE many Crimes were committed in secret, so as that no Witness could discover them, it was necessary for the Judges to have such Officers, as by wonderful and various Tortures should make the Criminals confess them; and to this end the *Eumenides*, otherwise called the *Erinnyes*, *Diræ*, *Severæ*, or *Furies*, being the Messengers both of the Celestial and Terrestrial

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Jupiter, were always attendant upon the Sentence. They were called *Furies*, from that Madness which attends guilty Persons upon the Consciousness of their Villanies, *Erinnyes* from the Indignation and Commotions they raise in the Mind by their Severity; and *Eumenides*, because they will be appeased by those who are Supplicants to them, as they were by *Orestes* at *Argos*, upon his following the Advice of *Pallas*.

It is not easy, in so great a variety, to determine whether they were the Daughters of *Nox*, or *Nox* and *Acheron*, or of *Terra* and the Blood of *Saturn*, or of the *Earth* and *Darkness*, or of *Eris*, that is, *Contention*, or of the *Terrestrial Jupiter*.

They were described with Snakes instead of Hair, and Eyes like Lightning; they carried Iron Chains and Whips in one Hand, and flaming Torches in the other, which gave a dismal Light, but such as could discover Crimes, and kindle a Flame in the Breasts of the Guilty that is not to be extinguished: Their Feet were of Brass, because their Motions are sometimes slow, but steady and certain. They were Attendants in the Porch of *Pluto's* Palace, who appointed them to be the Punishers of such as took false Oaths, or oppressed the Poor; as likewise at the Throne of *Jove*, and therefore they had Wings to support their swift Passage through the Air, when they struck Terror, and carried such Punishments and Calamities as the Gods commanded to be inflicted upon Mortals, whether they were Famine, Wars or Pestilence.

Their Names were *Typhoea*, *Alecto*, and *Megara*; they delighted in the Gloominess of the Night, and in black Garments; they dwelt in a dark Cavern near the River *Styx*, and were always hovering about Persons that had ill Designs, and made use of wicked Councils, and indirect Practices.

Being so terrible in all Circumstances, it is no wonder that they were so revered in all Nations, that they scarce durst to name them. *Orestes* declared as much to *Iphigenia* his Sister at *Tauris*, when he related the Miseries he suffered

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Of the EUMENIDES or FURIES. 197

suffered for the Murder of *Clytemnestra* his Mother: *Oedipus* indeed, when blind and raving, went into their Grove, to the Admiration of all the People of *Attica*, who being in their right Senses, durst not look upon it.

They were reputed so implacable, that if any Person who was polluted with Murder, Incest, or any other great Impiety, should come into the Temple that was dedicated to them by *Orestes* in *Cyrene*, a Town of *Arcadia*, they immediately became mad, and were hurried about from Place to Place, with the most restless and dreadful Tortures.

And yet these most severe Goddesses could not escape the force of Love; for *Typhoea* became enamoured of a beautiful Lad called *Cytiseron*, and got a Message delivered to him concerning her Passion, which he neglecting, and taking an Aversion to her frightful Figure, she drew one of her Snakes out of her Hair, and threw it at him, which twined round about his Body, and strangled him; all the Comfort he had, is, that the Gods changed him into a Mountain of his own Name.

They were worshipped at *Casina* in *Arcadia*, and at *Carmia* in *Peloponnesus*; they had a Temple at *Athens* near the *Areopagus*, and their Priests were chosen from amongst those Judges who sat there; their greatest Solemnities were at *Telphusia*, a City of *Arcadia*, where a black Ewe with Lamb used to be burnt whole to them; their Priestesses were called *Hesychide*, and their Sacrifices used to be performed in the dead time of the Night, and amidst a profound Silence; and therefore before the other Solemnities began, a Ram was offered to *Hera*, who had a Chapel amongst the *Cydonians*; Wine was not used, but fair Water, or a Liquor made of Honey; the Garlands were composed of the *Narcissus* Flowers, intermixed with *Crocus's*. The Enchantresses used a great many Ceremonies, to gain the Assistance of the *Eumenides*, as well as the *Parcae*, towards the Accomplishment of their Designs, as may be seen amongst the Poets, by the Methods which *Medea* took for the Preservation of *Jason*.

Some *Mythologists* were of Opinion, that *Typhoe* punished the Sins that sprang from Hatred and Anger, *Megæra* those from Envy, and *Alecto* such as accompany the insatiable Pursuit of Riches and Pleasure. Some thought there was but one *Erynnis*, named *Adrastra*, that she was the Daughter of *Jupiter* and *Necessity*, the Revenger of Impieties, that laid hold of all Souls, notwithstanding their various Turns and Subterfuges, brought them to Justice and Punishment, and sunk them into most profound, unheard of and eternal Darknes.

CHAP. LXI.

Of TARTARUS.

TARTARUS, or *Barathrum*, is the Place of Punishments, which never enjoys any Light, and from which there is no Deliverance, whither the Condemned are carried, and cast headlong by the Furies. *Tartarus* was born of the confused Matter called *Chaos*, and was of the same Age with *Nox*.

There is the same Distance between the Earth and *Tartarus*, that is between Heaven and the Earth; for if a Weight were let down from Heaven, it would be nine Days in its falling to the Earth, and so it would be likewise from thence to *Tartarus*.

It is a Pit of a vast Wideness, surrounded with Brass, whose Pavement is likewise of solid Brass, and its Gates and Barriers of the same Metal, where the Souls of Offenders are held in Bands, that are inevitable and indissoluble.

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C H A P. LXII.

Of Nox, and her Offspring, as Death,
Sleep, &c.

NOX was a Goddess had in great Honour amongst the Ancients, who thought her the eldest of all the Gods, since she possessed all Space, before they were born, or the unshapen Matter called *Chaos* had any Being; others thought that she came out of that undigested Matter; and others who owned her Antiquity, yet did not allow her a Being, till the Frame of the Universe was set in order. *Orpheus* called her the Mother of the Gods and Men, and that all things had their Beginning from her.

The Poets fancied her to be drawn in a Chariot with two Horses, before which several Stars went as Harbingers; that she was crowned with *Poppies*, and her Garments were black, with a black Veil over her Countenance, and that Stars followed in the same manner as they preceded her; that upon the departure of the Day, she arose from the *Ocean*, or rather from *Erebus*, and encompassed the *Earth* with her sable Wings.

The Sacrifice proper to her was a Cock, being a Bird that is an Enemy to Silence.

Besides *Lyssa*, or Madness, and *Eris*, or Contention, that were her Daughters, she had a numerous Offspring; as *Evil Fate*, *Black Destiny*, *Death*, *Sleep*, and *A Multitude of Dreams*, all which proceeded from her without a Father. Other Genealogists reckon the Children of *Nox* and *Erebus* to have been *Love*, *Deceit*, *Fear*, *Labour*, *Emulation*, *Fate*, *Old-Age*, *Death*, *Darkness*, *Misery*, *Complaint*, *Partiality*, *Cheating*, *Obstinacy*, the *Parcæ* and *Dreams*; all which, together with *False Hopes*, *Wants*, *Cares*, *Diseases*, *Hunger* and *Wars*, lie Attendants

200 Of *Nox* and her Offspring.

before the Palace of *Pluto*, and as Guards and Tormen-
tors of Souls condemned to *Tartarus*.

Death, *Night*, and *Sleep*, have so near a Resemblance,
that they are promiscuously taken for one another a-
mongst the Poets, who give this farther Account of
them.

Mors, or *Death*, is the only and most powerful Mi-
nister of the infernal Deities, that brings all Mortals down
to the River *Acheron*. She was educated with more
than ordinary Care by her Mother *Nox*, and had a pe-
culiar Affection for her Brother *Somnus*; amongst the
Eleans there was a Temple with the Statue of a Woman,
that held two Boys asleep, in the right Hand a white
one, and in the left a black, having both of them their
Legs distorted; the Inscription purported, that one of
them was *Sleep*, the other *Death*, and the Female that
nourished them was *Night*.

If any Sacrifice was grateful to her, it was a *Cock*;
but no Sacrifices, no Temples, no Priests nor Ceremo-
nial Rites, were appointed for her, because she was looked
upon as a most rigid Deity, whom no Prayers can move,
no Sacrifices pacify; and yet this very Goddess was sent
to Mankind as a Remedy of all Evils, and the End of
all Grief and Misery, and is as much to be desired by
good Men, when the Laws of Nature will permit her to
come, as she is dreaded by Men of wicked Lives and af-
frighted Consciences.

Somnus, or *Sleep*, is described with Wings, because it
goes throughout all the World, with a Speed incredible,
and seizes upon the Eyes of Mortals with a silent Sur-
prise, and a pleasing Softness. Hence it is said to be
sent down from Heaven, as the greatest Blessing that
can come from thence, to ease all Care, and to repair
the Infirmities of weakened Nature. The Poets describe
his Palace with abundance of Beauties, in which he had
a thousand, or rather an infinite number of Sons, but
three taken notice of more particularly; that is, *Morpheus*,
who imitates Mankind, and all their Habits and Actions;
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tals, who raises the Images of all other Animals; and *Phantæfos*, who describes the Pictures of Rivers, Mountains, and all other things that are inanimate. *Sleep* has two Gates through which he sends his Dreams; one is of *Horn*, by which they pass which carry Truth along with them; the other is *Ivory*, whence come such Dreams as carry false Appearances with them, and are dangerous to be trusted.

C H A P. LXIII.

Of the Persons tormented in Tartarus; as TITYUS, PHLEGYAS, IXION, SISYPHUS, TANTALUS, the BELIDES, and SALMO-NEUS.

THE Poets, to deter Persons from great Crimes and Vices, give the Description of the Punishments which several notorious Offenders endured in *Tartarus*.

The most dreadful were the Giants, those Rebels against *Jupiter*; but of them, and of *Typho* in particular, there has sufficient mention been made in the Chapter of *Jupiter*, as likewise of the *Titans*, who were all condemned to those infernal Chains for their several Rebelions.

Amongst these lay another Giant named *Tityus*, sent thither for his daring Lust and Impiety. He was the Son of *Jupiter* and *Elara*, Daughter of *Orchomenius*, a River in *Thessaly*; when *Jupiter* saw she was big with Child, being afraid of *Juno's* Jealousy, he hid her in the Earth, where she brought forth *Tityus*, and afterwards dying, left the Education of him to the *Earth*, who thereupon was called his Mother, and nourished him till he came to a prodigious Bigness. He lived in the Region *Panopæa*, where he exercised most horrid Cruelties,

till he was killed by *Apollo* with his Arrows, for endeavouring to ravish *Latona*: But other Authors will have it, that it was for making such an Attempt upon *Diana*, and that it was she herself that slew him; others say he was shot by both of them. After this he was thrown down into Hell, where he lay upon his Back, stretched out, and bound fast, being of so vast a Bulk that he covered the space of nine Acres. There were two *Vultures* assigned to be his Tormentors, who continually prey'd upon his Liver, which was no sooner consumed, but another grew in its stead, that so there might be always Subject Matter for eternal Punishment.

Nor were *Pblegyas* and *Ixion* less remarkable:

Pblegyas was the Son of *Mars*, and King of the *Lapithæ* in *Theffaly*; when he heard that *Apollo* had lain with his Daughter *Coronis*, to be revenged of him, he set fire to the Temple at *Delfos*, for which *Apollo* killed him with his Arrows, and thrust him headlong into Hell, where he sits in continual Fear of being crushed to pieces by a Rock that hangs over his Head, and perpetually threatens his Destruction.

Ixion was the Son of *Pblegyas*, though others would have him the Son of *Æthon* and *Pisone*, others of *Mars* and *Pisidice*; being married to *Dia*, the Daughter of *Deioneus*, he promised very large Gifts to his Father-in-law, but being pressed to the Performance, the Son invited his Father-in-law to a Banquet, where the Matter was to be brought to an Arbitration; but *Ixion* had so contrived the Place they were to meet in, that *Deioneus* was let drop through the Floor into an heap of burning Coals: Upon the Consciousness of this Impiety, he ran mad, and could find no Expiation, either amongst Gods or Men; for he was the first that dared to lay violent hands upon so near a Relation; but at last *Jupiter*, upon his Repentance, received him into Favour, took him up into Heaven, and entrusted him with his Counsels. However, he became so ingrateful as to endeavour to commit Adultery with *Juno*, which Fact she discovered to *Jupiter*, who, to be certain of the Accusation, formed a

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Cloud in the shape of *Juno*, and placed it ready for his Embraces. Upon this Cloud *Ixion* begat the *Centaurs*, as also *Odites*, *Orneus*, *Pblegraus*, *Phocus*, and *Riphaeus*, who gave his Name to a Tract of Mountains: *Ixion* could not refrain from boasting of his supposed Happiness, which so incensed *Jupiter*, that he threw him into Hell, where being placed upon a Wheel encompassed with *Serpents*, he was turned round without ceasing.

Sisyphus was of the Race of *Æolus*, if not his Son; he married *Merope*, one of the *Pleiades*, by whom he had *Glaucus*; he dwelt at *Ephyra*, a City of *Peloponnesus*, and was esteemed the craftiest of all Mortals; when *Autolycus* that famous Sharper and Jugler had stolen his Cattle from about *Corinth*, where he then reigned, and afterwards died and was buried, notwithstanding all the Alterations he endeavoured to give them, yet *Sisyphus* found them out by the Mark of his own Name, that he had branded them with under the Hoof; *Autolycus* upon this contracted a Friendship with him, and gave him his Daughter *Anticlea*.

There is a Story that *Sisyphus* was a *Trojan* Secretary, who wrote concerning their Wars, from whence *Homer* took his *Iliad*, and that for discovering some Secret of State, he was severely punished.

There are many Reasons assigned for his being thrown into Hell; some say, because he discovered *Ægina* to her Father *Asopus*, when she had been carried to *Pblius* by *Jupiter*; another, because he deceived *Pluto*: For having bid his Wife not bury him, when he came to Hell he complained, and desired that he might return to haunt her for such Impiety; but when he was there, he would not return, till he was forced back by *Mercury*; a third, because he divulged those Secrets with which the Gods entrusted him; a fourth Reason assigned was, his having been a cruel Robber, who put Strangers to all variety of Torments, and at last was slain by *Theseus*; his Punishment was to roll a great Stone to the top of a Mountain, from whence, notwithstanding all his Endeavours, it fell down into the neighbouring Plain, so that the

the Wretch was continually forced to renew his Labour.

Tantalus, King of *Phrygia*, the Son of *Jupiter* and *Plota*, or of *Tmolus* King of *Lydia*, was another Criminal condemned to this Place for Punishment. His Wife was *Anthemoisia*, the Daughter of *Lycus*, by whom he had *Proteus*, *Pelops*, *Basylus* and *Niobe*. It is said he invited the Gods to a great Feast, where, amongst variety of Dainties, he served up his Son *Pelops*, whom he had slain and dressed to set out the Magnificence of his Entertainment. All the Gods perceived it but *Ceres*, who eat up one of his Shoulders, and pitying his Fate, threw him into a Cauldron, and restored him to Life, by boiling him, so that he came out younger than he went in; but his Shoulder was still wanting, for which they gave him an Ivory one.

Whether it was for this Cause, or for Violation of Hospitality, and Experiment of the Divinity of his Guests, or his Pride, or his Boasting, want of Secresy, his insatiable Covetousness, his imparting *Nectar* and *Ambrosia* to Mortals, or all together, he was thrown into Hell, where the Poets assign him variety of Torments; that a great Stone hung over his Head, which he apprehended to be continually falling, and that he was in perpetual Motion to avoid it; that he was afflicted with constant Thirst and Hunger, though he had the sight of the most delicious Banquets; that one of the Furies terrified him with her Torch, whenever he approached to touch them; that he stood up to the Chin in Water, but when he stooped to wet his Lips, he was left upon the dry Ground; that whilst Fruits of all sorts grew round about him, if he advanced to touch them, the Wind blew them from him into the Clouds immediately.

The *Belides* were fifty Daughters of *Danaus*, the Son of *Belus*, surnamed the *Ancient*, who married *Isis* after the Death of *Apis*, about the same time that *Cecrops* reigned at *Athens*. *Danaus* coming out of *Egypt*, and driving away *Sibonclus* King of the *Argives*, reigned at

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Argos, and by several Women had fifty Daughters, who were called *Belides* from their Grandfather.

There had been some Quarrels between him and his Brother *Ægyptus*, which had put *Danaus* upon his Voyage into *Greece*; but *Ægyptus* having fifty Sons, thought there might be a perfect Reconciliation between them, if they were married to his Brother's Daughters. The Proposal was agreed to, and a magnificent Wedding was prepared; when *Danaus*, either remembering the former Injuries, or being told by the Oracle that one of his Sons-in-law should destroy him, gave every one of his Daughters a Dagger, to stab their new-married Husbands. The Names of these unfortunate Men and wicked Women are recorded in History; they all executed the Design but *Hypermetra*, the eldest, who spared the Life of *Lynceus*, who fled to *Lyrcea*, a Town not far from *Argos*, where he by a lighted Torch gave notice of his Safety, and received the same signal from his Wife; whence the *Argives* had a yearly Festival called the *Torch*. These *Belides*, after their Death, for so great a Cruelty towards innocent Persons, had this Punishment, that they were to draw Water out of a Well in *Sieves*, and endeavour to pour it into a Vessel, and their Labour was not to cease till that was full.

Amongst the rest lay *Salmeoneus*, amidst horrid Tortures: He was once a King of *Elis*, but was struck down thither by *Jupiter* for daring to imitate his Thunder and Lightning, by driving a Chariot over a Bridge of Brass, and casting down Flames of Fire and Torches to murder the Spectators.

So much for the Punishment of the Wicked; let us now see what was thought to have been the Reward of Virtue.

C H A P. LXIV.

Of the Elysian Fields, and the River Lethe.

AS for the *Elysian Fields*, the *Egyptians* placed them about *Memphis*, near the *Acherusian Lake*; the *Phœnicians* said they were in *Spain*, and in the *Fortunate Islands*; to which *Hesiod* agrees, by placing the *Island of the Blessed* very far in the *Ocean*; some say, they were in *Lesbos*; some in *Italy*, where *Aeneas* went to see his Father *Anchises*; others say, the *Isle of the Heroes* was in the *Black-Sea*, where *Achilles*, and other great Men, by the Favour of *Jupiter*, dwelt after their Death, and received the Reward of their Virtues; others say, they were in a Place inaccessible to Men, and that the Entrance was guarded by Storms and Thunder; but *Plutarch* goes so far as to tell us these Fields are seated in the Moon. Whatever Variety these Opinions may admit of, yet 'tis universally agreed, that there was a perpetual Spring, gentle Breezes, a pure and temperate Air, Stars and Sun peculiar to themselves; that the Plants and Flowers sent forth their grateful Odour, as being always in their Bloom and Perfection; that the Ear was delighted with a perpetual Harmony, either of Birds or Musicians, such as *Arion* the *Methymnean*, *Eunomus* the *Locran*, *Stesichorus* the *Himeræan*, and *Anacreon* the *Teian*; that they celebrate a perpetual Festival, with Dancing and Laughter; and that Old-age, Care, Covetousness and Ambition being banished from their Thoughts, they had nothing else to do but regale themselves with their Companions, amidst the Enjoyment of Youth and Beauty, and pass their Time with Racing, Arms, Chariots, or other Exercises, and those things that created their greatest Satisfaction when living.

At the end of a certain number of Years they returned into the World again to live in other Bodies; and that

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Of PERSEUS and BELLEROPHON. 207

that they might be content to undergo the Troubles of a second Life, before their Departure they drank a Draught of the River *Lethe*, whose Waters had the Virtue to make them forget the Miseries of a former Life, and whatever Pleasures had passed in those happy Mansions.

CHAP. LXV.

Of PERSEUS and BELLEROPHON.

LET us now come to such as were of a lower Rank, and were worshipped only as Heroes, and the Offspring of the Gods.

Perseus was the Son of *Jupiter* and *Danae*, whose Father *Acrisus* was told by the Oracle, that he should have no Male Children, but should be killed by his Grandson. Upon this he shut up his Daughter *Danae* in a very strong Tower, so that *Jupiter* himself had no Power of approaching her, but in the Resemblance of a Shower of Gold. When the old King found his Daughter brought forth a Son, he put them both into an *Ark*, and left them to the Mercy of the Sea, by which they were cast upon the Island *Seriphus*, one of the *Cyclades*, where *Polydeutes* then governed, whose Brother *Diityes* being then a fishing, took them up, and used them very hospitably. *Polydeutes* afterwards fell in love with *Danae*, and found that *Perseus* would be a great Obstacle to him, and therefore sent him to fetch the Head of *Medusa*; but of this mention has been made before, and of the several Presents he then obtained from the Gods, as likewise of his turning *Atlas* into a Mountain, and of the Birth of *Pegasus*, that Flying Horse, which sprang from the Blood which fell from the Head of *Medusa*, as also of his Delivery of *Andromeda* from the Sea-Monster. *Pliny* says, that the Bones of the Monster to which *Andromeda* was exposed, were

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were brought from *Joppa*, a Town in *Judea*, when *M. Scaurus* was *Ædile*, who exposed it to the People of *Rome* amongst other Rarities; it was forty Foot long, and its Ribs were taller than those of an *Elephant*.

Yet *Perseus* could not avoid the Crime of Parricide; for shewing his Excellency at the *Discus*, or Game of *Quoits*, which he had invented, the *Quoit* unfortunately rolled against *Acrisus's* Foot, and caused a Bruise of which he died. He was magnificently interred by *Perseus* without the Gates of *Argos*.

Perseus was not only skilled in Arms, but he was an Encourager of Learning in his Time, having founded a publick Place for Education upon the Mountain *Helicon*; and hence the Poets and Astrologers took occasion to place him amongst the Stars. He was buried in the way between *Argos* and *Mycenæ*, and had divine Honours paid to him as to a Heroe.

The mention of *Pegasus* may make it not improper to insert here the short Story of the *Chimæra* and *Bellerophon*. *Chimæra* was the Daughter of *Typhon* and *Echidna*; she breathed a Fire that was fierce, terrible, and unextinguishable: She had three Heads, one of a *Lion*, another of a *Goat*, and the third of a *Dragon*, and of like Resemblance to these were the upper, middle, and lower Parts of her Body; the care of her Education was committed to *Amisodarus*; the Place of her Habitation was in *Lycia*, where she was born.

It happened that *Bellerophon*, the Son of *Glaucus*, and Grandson of *Sisyphus*, by Birth a *Corinthian*, happening to kill his Brother, he was forced to fly to *Argos*, where he was hospitably received by King *Prætus*; *Sthenobee* his Queen fell desperately in love with *Bellerophon*, but when she found that she could not prevail upon him with her Enticements, she accused him to her Husband, who sent him with Letters to *Jobates* his Son-in-law in *Lycia*, to get him to make away with him; for he would not kill him himself, because he had once entertained him, and eaten with him. *Jobates* was then celebrating a Festival, which lasted nine Days, and upon

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the tenth he read the Letter, but would not kill him for the same Reason, but commanded him to slay the *Chimæra*, and to subdue the *Solyimi* and the *Amazons*. The Gods, and *Minerva* more particularly, seeing the Innocency of *Bellerophon* exposed to so much Danger, out of Compassion sent him the Flying Horse *Pegasus*, by whose Assistance he subdued the *Chimæra*, and the two Nations, as likewise several *Lycians*, who, upon his Return, lay in wait to destroy him. *Jebates* received him with all the Esteem that so much Bravery and Virtue deserved, and *Sthenobæa* having for shame poisoned herself, he gave him his Daughter to Wife, and afterwards made him Heir to his Kingdom. *Bellerophon* growing too lofty in his own Imagination, resolved by the means of *Pegasus* to ascend up into Heaven; but *Jupiter* would not endure so much Arrogance, and struck him with Blindness, so that he tumbled to the Earth, and there wandered till he perished in the utmost Contempt and Misery. *Pegasus* flew up to the Heavens, and placed himself amongst the Stars, where *Aurora* obtained this Request of *Jupiter*, that she might ride upon him in her daily Circuit.

CHAP. LXVI.

Of EUROPA, CADMUS, HARMONIA,
and AMPHION.

EUROPA was the Daughter of *Agenor*, King of *Phœnicia*, and the Nymph *Melia*; she was extremely beautiful beyond all the Women of that Age. *Jupiter* transforming himself into a white Bull, came into the Meadow where she was diverting herself with her Companions; she admired his Beauty and Gentleness, and getting upon her as she would upon a Horse, the Bull

210 Of EUROPA, CADMUS,

Bull took that Opportunity, and bore her away with him into *Crete*, where he disclosed his Divinity to her, and placed the Form of a Bull amongst the Stars. *Agenor* being in the utmost Grief, sent his Son *Thasus* with a Fleet one way, and *Cadmus* another, to see if possibly they could find their Sister, who was supposed to be stolen by *Pirates*; but when all Hopes were lost, the Brothers were forced, with the *Phœnicians* who accompanied them, to take up with new Settlements. But to comfort *Agenor* for the Loss of his Children, he was persuaded that *Europa* was taken up into the Number of the Gods, and she had Temples, and Altars, and Priests, consecrated to her, and the *Sidonians* stamped Money to her Honour, with the Picture of a Woman riding over the Sea upon a Bull.

Thasus settled in an Island of the *Ægean Sea*, which took his Name, whereas before it had been called *Plate*. *Cadmus* enquiring of the Oracle of *Delphos*, received this Answer, That he should build a City there, where a Cow that was to be his Director should lay down; coming among the *Phœnices*, one of *Pelagon's* Cows met him, and travelled through *Bœotia*, till she came to the Place where the Foundations of the City of *Thebes* were laid not long afterwards.

Cadmus being about to sacrifice the Cow to *Pallas*, sent two of his Companions to the Fountain *Dirce* to fetch Water, when a Dragon, the Son of *Mars* and *Venus*, set upon them, and killed them; but *Cadmus* soon revenged their Death by slaying him. *Pallas* hereupon advised *Cadmus* to take the Dragons Teeth, and sow them; which being done, there arose so many armed Men, who came upon him to revenge the Death of their Father; but *Pallas* counselled him to throw a Stone amongst them, who caused them to turn their Weapons upon one another, so that all fell except five of the Brothers, who were preserved, and afterwards gave extraordinary Assistance to *Cadmus* in peopling his Country, and building his City.

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HARMONIA and AMPHION. 211

Jupiter, to compensate the many Difficulties he had undergone, gave him *Harmonia* the Daughter of *Mars* and *Venus* to be his Wife.

The Gods brought Presents to his Nuptials; *Ceres* bestowed Plenty of Corn; *Mercury* a Harp, *Pallas* Bracelets, a Robe and Pipe; *Electra* performed the Ceremonies of *Magna Mater*, and gave Drums and Cymbals; *Apollo* sang to his Lute; and the *Muses* assisted with their Instruments.

However, the Offspring of this Marriage proved unhappy, as appears by the foregoing Instances of *Ino*, *Secmele*, *Agave*, and the rest; so that *Cadmus* and *Harmonia* leaving *Thebes* to *Pentheus*, the Son of *Echion* and *Agave*, went to the *Ecdellenses*, and being, by Advice of the Oracle, chose Commanders in their Wars against the *Illyrians*, they gained the Victory; and for some time enjoyed that Kingdom, till they were changed into two Serpents, or rather sent by *Jupiter* into the *Elysian Fields*, in a Chariot drawn by two Serpents. *Cadmus* is said to have brought sixteen Letters into the *Grecian* Alphabet, and to have taught the Art of writing in Prose, and that he was the first amongst the *Greeks* who consecrated Statues to the Honour of the Gods.

Amphion, the Son of *Jupiter*, and *Antiope* the Daughter of *Nicetus*, King of *Bæotia*, had learned to play upon the Harp from *Mercury*, and was so great a Proficient, that Poets say he built the Walls of *Thebes* by the Power of his Harp, which caused the listening Stones to ascend voluntarily. According to some Authors, *Cadmus* in his old Age was expelled out of *Thebes* by *Amphion*, and that was the Cause why he went into another Country.

Amphion married *Niobe*, (of whom mention is made before) whose Pride was the Occasion that they lost all their Children by the Arrows of *Apollo* and *Diana*. The Father, to revenge himself, attempted to destroy *Apollo's* Temple; but was punished by that God with the loss of his Sight and Harp, and afterwards thrown into Hell.

C H A P. LXVII.

Of J A S O N.

JASON was the Son of *Aeson* and *Alcimide*, and was descended by his Father from *Aeolus*; he was an Infant, when *Pelias*, his Uncle, who was King of *Theffaly*, sought to destroy him; but his Relations conveyed him away into a Cave belonging to *Chiron*, who instructed him in the Art of Physick, from whence he had the Name of *Jason*, or the *Healer*, whereas before his Name was *Diomedes*. When he grew up he came home to his Uncle, and was by him encouraged to go and fetch the *Golden Fleece* from *Colchis*, which was an Expedition that might gain a Reputation to a young Heroe.

The Story of the *Golden Fleece* is this: *Athamas*, King of *Thebes* had *Phrixus* and *Helle* by a Wife called *Nephele*; but afterwards he took another Wife called *Ino*, who fell in love with *Phrixus*; but, neglected by him, fell into an extreme Aversion to him, and there happening a great Dearth of Corn, she persuaded *Athamas* that it could not be remedied till *Phrixus* or *Helle* was sacrificed: But as they stood at the Altar, *Nephele*, or a Cloud, took them away, and gave them a *Golden Ram* that she had received from *Mercury*, which carried them through the Air; but when they came to that Sea which is between the *Sigæan* Shore and the *Chersonesus*, *Helle* chanced to fall into it, from whence it has taken the Name of *Hellefpontus*. *Phrixus*, being wearied by his Journey and continual Labour, laid himself down to rest upon the Promontory of *Brixada*, where the *Barbarians* were coming to kill him, when the *Ram* spake to him with a human Voice, and waked him, and then carried him to *Colchis*, where he was kindly received by *Aeta*, the King of the Country; then he sacrificed the

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Ram to *Jupiter*, and hung the Skin up in the Grove of *Mars*. The Ram was said to be taken up into the Skies.

When the Voyage was resolved on, *Argos*, a famous Workman, built a Ship at *Iolchos* in *Theffaly*, which from him was called *Argo*; it was said to be done by the Advice of *Pallas*, who shewed him a Tree in the *Dodonean* Grove to make a Mast of, that was vocal, and could prophesy.

The Fame of such a Vessel, which was the greatest that ever had been heard of, brought together above fifty of the most accomplished young Persons of the Age to accompany *Jason* in this Expedition. As the Authors do not agree in their Number, so consequently not in their Names; but there were several of Divine Race; as *Ancæus* the Son of *Neptune*; *Idmon* and *Orpheus* the Sons of *Apollo*; *Augias*, of *Sol*; *Zetes* and *Calais*, of *Boreas*. There was likewise an extraordinary Pilot named *Tiphys*, and one *Lynceas*, who by seeing farther than any other Mortal, might spy out if there was likely to be any Danger; and, according to some Authors, *Hercules* was amongst them, though there are many Reasons to the contrary, at least they left him ashore before they arrived to *Colchis*.

Jason came first to *Lemnos*, where *Hyppipile*, the Queen of that Country, received him so kindly, that she had Twins by him. Then they came to *Phineus*, once a King of the *Paphlagonians*, who being a Prophet, and revealing the Mysteries of *Jupiter* to Mortals, was by him struck blind, and infested with the *Harpies*, the Daughters of *Thanmus* and *Eleetra*; they were three in number, *Cæleno*, *Aello* and *Ocipyte*; they dwelt in *Tbrace*, had the Faces of Virgins, the Ears of Bears, the Bodies of Vultures, with human Arms and Feet, and monstrous Nails; they took away, or polluted all the Meat that was set before the poor old Man, so that he was almost ready to die with Hunger: The *Argonauts* coming to him, he declared to them many things concerning their intended Voyage, and gave them large Instructions, where-

whereupon, to requite him, the two Sons of *Boreas* having Wings, drove away these *Harpies* to the Islands caled *Echinadae*, and made them swear, that they would not return to give *Phineus* any more Disturbance. After this the *Argonauts* passed through the *Cyanean Rocks*, or the *Symplegades*, so called, because they would often come close together, and crush in pieces such Ships as would sail between them; but they escaped this Danger, by sending a Pigeon, and waiting till they saw it fly through safely.

At last, after many Difficulties, *Jason* arrived at *Scythia*, a Colony of the *Egyptians*; he was kindly received by *Aeta*; but when he demanded the *Golden Fleece*, he was told, that he should have it when he had encountred with Bulls that had brazen Feet, and breathed Fire out of their Nostrils, and when he had overcome a Dragon that kept it, and sown its Teeth, and destroyed the Soldiers that sprung from the Ground where these Teeth were sown. *Medea*, the King's Daughter falling in love with him, taught him to overcome all these Difficulties, and so getting possession of the *Golden Fleece*, he sailed away with *Medea* in the Night-time, unknown to her Father.

The Return of the *Argonauts* is related various ways; some, that it was by the same way that they came, and that *Absyrtes*, the Brother of *Medea*, pursued them as far as the *Adriatick Sea*, along the Coasts of *Sclavonia*, and that at last he was overcome by *Jason*; which gave occasion to the Story, that his Sister cut him in pieces, that so her Father being busied in gathering his scattered Limbs, might be the less eager in the pursuit of them.

It is certain, that the *Argonauts* passed through a great number of Seas, and gave Names to many Islands and Promontories, both in their going out and coming home. For the Story goes, that *Aeta*, to obstruct their Return, having guarded the Mouth of the *Euxine Sea* with his Fleet, they were necessitated to draw their Ship over Land to the Springs of *Tanais*, and to a Place

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where by some River they might come into the Ocean, and that they had the Continent on the Left Hand, and the two Bears on the Right, and that he came by the *Gades* into the *Mediterranean* Sea, and so passed by *Iberia*, *Libya*, the *Syrtes*, and *Corcyra*, where he was solemnly married to *Medea*, and several other Places, too long to be here enumerated.

When *Jason* came home, he found all his Relations destroyed by *Pelias*; *Medea* undertakes to revenge this Action, and dispatch him, without giving any Suspicion to his Countrymen; she sails privately before her Husband, and comes to the Daughters of *Pelias*, under the Character of a Priestess of *Diana*; they admire the several strange things she performs by the Power of her Enchantments, amongst others, she proposes to make their Father young again, and to gain the greater Credit with them, she kills an old Ram, and throws it into a boiling Cauldron, and thence produces it a young Lamb again. The Daughters of *Pelias* try the Experiment upon their old Father, and throw him into the Cauldron, but could not thence so easily produce a young one, upon which they fled their Country. *Jason* had a Signal given him to come and take the Kingdom; but he afterwards delivered it up to *Acastus*, the Son of *Pelias*, who had accompanied him to *Colchis*, and went himself with *Medea* to *Corinth*. Other Authors say, that she made *Æson* her Father-in-law, and *Jason* her Husband, young again after that manner.

At *Corinth* it seemed strange that a Person so valiant, so beautiful, and noble, as *Jason*, should have a Wife that was a Foreigner and Sorceress; whereupon *Creon*, the Son of *Menæcus*, who was King there, gave him his Daughter *Creusa* to Wife: *Medea* seemed not to resent the Matter, but sent her a Present of a Robe and Golden Crown tinged with *Naphtha*, which set fire to her and the whole Palace, and then ascending a Chariot given her by the *Sun*, and drawn by Dragons, she made her Escape to *Athens*, where she married King *Ægeus*, by whom she had a Son named *Medus*; but going about
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to poison *Theseus*, the eldest Son of *Ægeus*, her Design was discovered, and she was forced to fly to *Asia*, with her Son *Medus*, who afterwards left his Name to *Medea*.

Many Temples were erected to *Jason* in several Countries, in memory of his Fortitude, but he was worshipped at *Abdera* with the greatest Solemnity; *Parnio* built him a Temple of polished Marble, extremely magnificent.

CHAP. LXVIII.

Of THESEUS.

THESEUS was the Son of *Neptune* and *Æthra*, or, as others say, of *Ægeus*: he proposed to himself, from his Childhood, the remarkable Courage and Virtues of *Hercules* as proper Patterns for his Imitation, and therefore endeavoured to extirpate all Thieves and Robbers wherever he came; *Sciron*, who not far from *Athens*, infested the Roads between *Megara* and the *Isthmus*, was thrown down a Precipice by him, as he was used to do to others; and so *Procrustes* met the same Fate of being fastened to a bended Pine, and the Tree suffered to fly up again into the Air, and broke him to pieces.

When he was a Youth he desired to go with the *Athenian* Youths to *Crete*, where they were delivered to the *Minotaur*. The Story of this Monster in short is this; *Minos*, that famous Lawgiver of *Crete*, who every ninth Year being retired into a large deep Cave, received his Laws from *Jupiter*, which he afterwards communicated for the Good of his People, was married to *Pasiphae*, the Daughter of the *Sun*; she being instigated by *Venus*, who hated all the Offspring of *Sol*, fell into a Passion for a *Taurus*, or a *Bull*, by whom she had

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Monster, half a Man and half a Bull. *Dædalus*, a most famous Artificer, who had been instrumental in this Fact, built a Labyrinth, in which this Creature was enclosed, and fed upon Men's Flesh. *Androgeas*, the Son of *Minos*, happening to be killed by the *Athenians*, they had this cruel Tribute imposed upon them, to send a certain number of young Men to be Food for this Monster; when *Theseus* came thither, *Ariadne*, the Daughter of *Minos*, fell in love with him, and taught him the Means how to kill the Monster, and to escape out of the Labyrinth, by means of a Ball of Thread that she had given him. This being performed, he sailed to the Isle of *Naxos* with his Deliverer, where *Bacchus* seeing she was young and beautiful, and peculiarly admirable for her golden Locks, admonished *Theseus* to relinquish her, who, being struck with a divine Terror, left her in a profound Sleep, and set sail for *Athens*; then *Bacchus* approaching her, proffered her Immortality, free from Old-Age, which Gift he had obtained for her from *Jupiter*; he likewise gave her Partnership in his Name, that as he was called *Liber*, so she should be called *Libera*. He likewise gave her a Crown that *Vulcan* had given to *Venus*, adorned with nine Jewels, which *Bacchus* turned into so many Stars, and placed amongst the Constellations.

The Return of *Theseus* was attended with this Misfortune: *Ægeus* had ordered, that whereas the Ship his Son sailed in went out with black Sails, it should return with the same if he had the Misfortune to miscarry, but that otherwise they should be changed to white: The old Man impatiently went every Day to the Top of a Rock, from whence at last the Ship was espied without the white Flag, and the old Man in Despair fell into the Sea which from him took the Name of *Ægean*. The *Athenians* instituted Feasts to his Honour, and sacrificed to him as a Sea-God, and an adopted Son of *Neptune*.

What Exploits he did in company with other Heroes have been before related: No doubt but his true History, if purged from Fables, would make him most famous;

for he gathered the *Athenians*, who before were dispersed in Villages, into one Community, and enclosed the City with Walls, gave them Laws, and instituted that popular Administration of Government, which continued till such time as it was invaded by *Pisistratus*.

CHAP. LXIX.

Of ACHILLES.

ACHILLES was the Son of *Peleus* and *Thetis*; his Mother fed him all Day with *Ambrosia* and by Night hid him in the Fire, till at last the Fact being discovered by *Peleus*, she out of anger fled from her Husband, and returned to the *Nereides*: She likewise dipped him in the Waters of the River *Styx*, and by that means he was rendered invulnerable in all parts except the Heel, by which she held him. He was afterwards educated by *Chiron* the Centaur, that most accomplished Master to all the Heroes, who fed him with Honey, and the Marrow of Lions and wild *Boars*, to make him fierce and terrible; when *Chalcas* the Prophet had said that *Troy* (before which the *Grecians* had sat down, to recover *Helen*, that had been stolen by *Paris*, the Son of King *Priam*, from her Husband *Menelaus*) could not be taken unless *Achilles* was present, his Mother, who had been told that he would certainly be killed if he went thither, hid him in the Island of *Scyros*, amongst the Daughters of *Lycomedes*, where he became so intimate with the fair *Deidamia* that he had a Son by her called *Pyrrhus*; but by the Craft of *Ulysses* and *Diomedes* he was found out, and carried to the *Trojan War*, where he had the Fate of being treacherously slain by *Paris*, with an Arrow that struck his Heel. The Actions of this War are so beautiful

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were described in the *Iliad* of *Homer*, that it would be but spoiling that Story, which is so Heroick in Verse, to use the best Endeavours of relating it in Prose.

Let it suffice therefore to say, that this *Poetical History* is only an Help to the understanding of that Poem, and the divine *Æneid*, in which *Virgil* has expressed to the life the Image of *Æneas*, the wisest and justest Counsellor of *Troy* whilst it was standing, and the Founder of that Empire in *Italy*, whose Grandeur afterwards increased under the Title of *Roman*. There is little more in History concerning *Achilles*, but that the Oracle of *Dodona* commanded that divine Honours should be paid to him, and Sacrifices were offered at his Tomb. The *Thessalians* brought thither yearly two Bulls, one black, the other white, with Water from the River *Specchius*, and Garlands of Flowers, which they called immortal and never-fading.

With *Achilles* and *Æneas*, the Sons of two such powerful Goddesses, as *Thetis* and *Venus*, the History of the most ancient Heroes may be said to have terminated; for as for *Ulysses*, though described by *Homer*, whose Pencil never wanted true Colours, in his *Odysses*, to have been a consummate Patern of human Prudence, and of that Art and Policy which is requisite to a Statesman, yet it has nothing of that Loftiness which belonged to *Hercules* and *Bacchus*, and others who gained a Place amongst the Gods by the Merit and surprizing Excellency of their Actions.

But then as for *OEdipus*, whoever shall consider the Misfortunes of himself and Family, as they are described by the Poets, may perhaps be moved to the Pity of him, but can never be raised to Adoration. It may perhaps not be improper or unuseful in the Conclusion, to see which were the Deities that helped to advance the Heroes to their pretended Divinity.

CHAP. LXX.

Of THEMIS, ASTREA, and several other
Goddeſſes that attended the Heroes.

THEMIS was the Daughter of *Cælum* and *Terra*; ſhe was the Miſtreſs of Oracles, Laws, and ſacred Ceremonies; ſhe is repreſented rather like a moral Deity, as *Virtue* and *Wiſdom*, than an hiſtorical Goddeſs; and therefore her Marriage with *Jupiter* ſeems to have been an Allegory of Juſtice, which produces Right, Property, Laws and Peace, and ſettles them firmly, by the Punishment of Vice, and the Reward of Virtue.

The firſt Oracles were delivered by the Earth to *Jupiter*; then *Themis* gave him Counſel in his Wars with the Giants to take the Skin of the Goat *Amalthea* to make his Shield of; ſhe likewiſe foretold to *Atlas* that a Son of *Jupiter* ſhould deprive him of his Kingdom, and it was ſhe that inſtructed *Deucalion* and *Pyrrha* how to re-people the World after the univerſal Deluge. The *Seasons* were the Daughters of *Jupiter* and *Themis*; *Heſiod* and *Orpheus* reckon but three, *Spring*, *Summer*, and *Autumn*, repreſented by a Roſe, an Ear of Corn, and an Apple, or Bunch of Grapes. They had another Daughter called *Aſtrea*, who was the Princeſs of Juſtice, who diſtributed it to every one according to their due Proportion; ſhe came down upon the Earth in the Golden Age, but afterwards, when the Manners of Men became corrupt, ſhe went up again into Heaven, and became the Sign of the *Zodiack* which is called *Virgo*.

Nemeſis was the Daughter of *Jupiter* and *Necceſſity*, or, according to others, of *Oceanus* and *Nox*; ſhe has a fierce Aſpect, and holds a Balance in one Hand, and a Whip or Axe in the other: She was that Juſtice which is the Punisher of Wickedneſs, but the Rewarder of Goodneſs; ſhe had the Name of *Adraſtea*, from *A-*

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draustus, King of the *Argives*, who first built an Altar to her; as likewise that of *Rhamnusia*, from *Rhamnus*, a Town in *Attica*, where she had a Temple with a stately Image.

Virtue had a Temple dedicated to her by *M. Marcellus*; she was described as an elderly Matron sitting upon a square Stone; the way to it was the Temple of *Honour*, but you must pass through that of *Virtue* before you could come to the other.

Publick Faith, or *Fides*, had a Temple instituted to her by *Numa*, with Sacrifices that were always performed without Blood: She was cloathed with white Robes, drawn in a Chariot with her right Hand open, to shew her Candor and Sincerity. Nor was *Concord* a Deity less respected by the *Romans*, for *Tiberius* dedicated a Temple to her in *Rome*, by the Order of his Mother *Livia*. *Chastity* was a Goddess represented in the Habit of a *Roman Lady*, holding a Sceptre in her Hand, and two white Doves at her Feet. *Piety*, or *Duty to Parents*, had a Temple built by *Attilius*, in the place where that Daughter lived, who with the Milk of her Breasts sustained her Father when he lay in Prison.

There are many more which more properly belong to the Treatises of *Hieroglyphicks*, than *Poetical History*; but to conclude with those which are necessary for a Heroe; *Felicity* and *Victory* are such as should accompany him; and *Mercy*, *Clemency* and *Peace* should grace the end of his Actions.

Faustitus, or the *Publick Felicity*, had many Altars; she was represented on a Throne, with *Mercury's Wand* in one Hand, and a Horn of Plenty in the other. *Victory* was the Daughter of *Cælum* and *Terra*, she was a young Goddess, winged, and standing upon a Globe, with a Laurel Crown and Palm Branch in her Hand. *Mercy* had her Worship amongst the *Grecians*; for when *Hercules* was dead, his Race being afraid of *Eurystheus*, fled to *Athens*, and there erected an *Asylum*, or Temple of Mercy.

Clemency had a Temple dedicated to her, by Order of the *Roman Senate*, after the Death of *Julius*: The Poets

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describe her as the Guardian of the World, she is pictured holding a Branch of Laurel and a Spear, to shew that Gentleness and Pity belonged principally to victorious Warriors.

Peace had a Statue at *Athens*, accompanied by *Plutus*, the God of Riches. *Vespasian*, after the Conquest of *Judea*, coined Money, upon which *Peace* with a Torch sets fire to broken Arms, and on the Reverse is an Olive Branch, with this Device, *Paci Orbis Terrarum*, To the Peace of the Universe; and *Titus*, his Son and Successor, had in his Medals represented the Figure of *Peace*, like a Goddess, with a Palm in one Hand, and a Sceptre in the other, with this Inscription, *Pax Aeterna*, or *Peace Eternal*. May this prove a happy Omen, and may both the Inscriptions be made use of in *Great Britain*, to the Honour of the Arms of her most gracious Majesty Queen *ANNE*, and the Benefit of all *Europe*.



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Pl. II.

1. Pateræ. 2. Discus. 3. Acerra. 4.
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 tuus Auguralis. 8. Ligulæ, vel Lingulæ,
 seu Spathulæ.

Pl. III.

1. Pugillares, seu Tabellæ ceratæ, ex
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 2. Styli.

Pl. IV.

1. Pelta. 2. Parma. 3. Clypeus Um-
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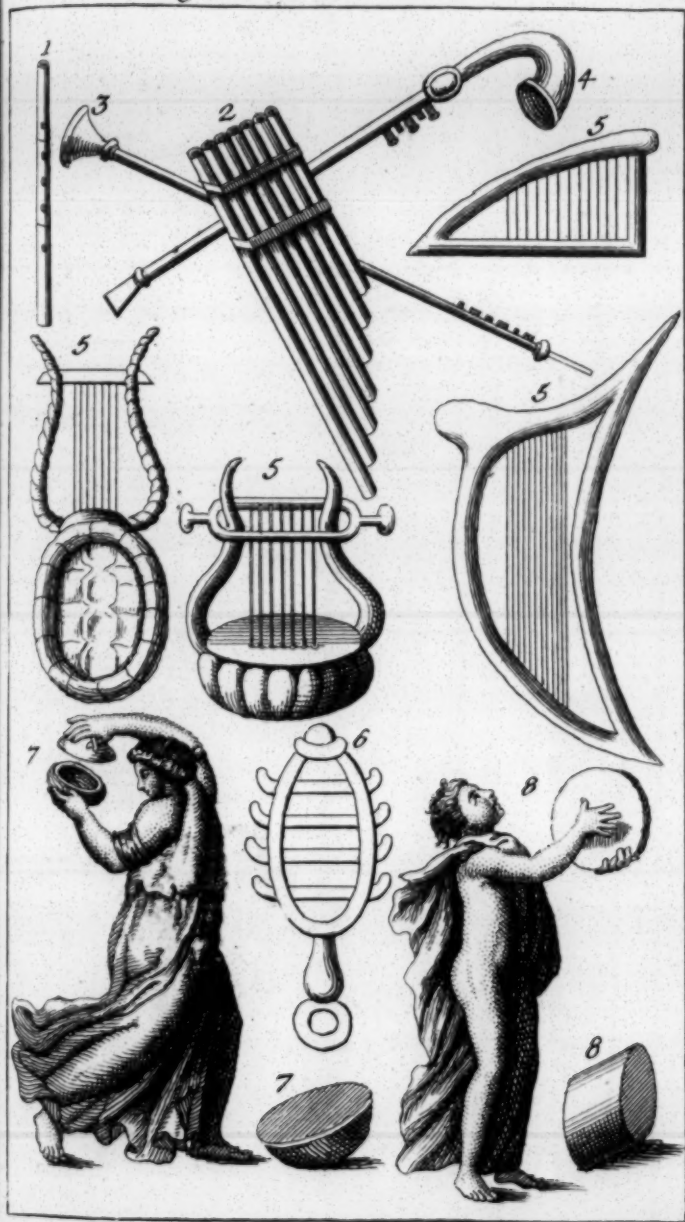
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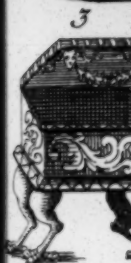
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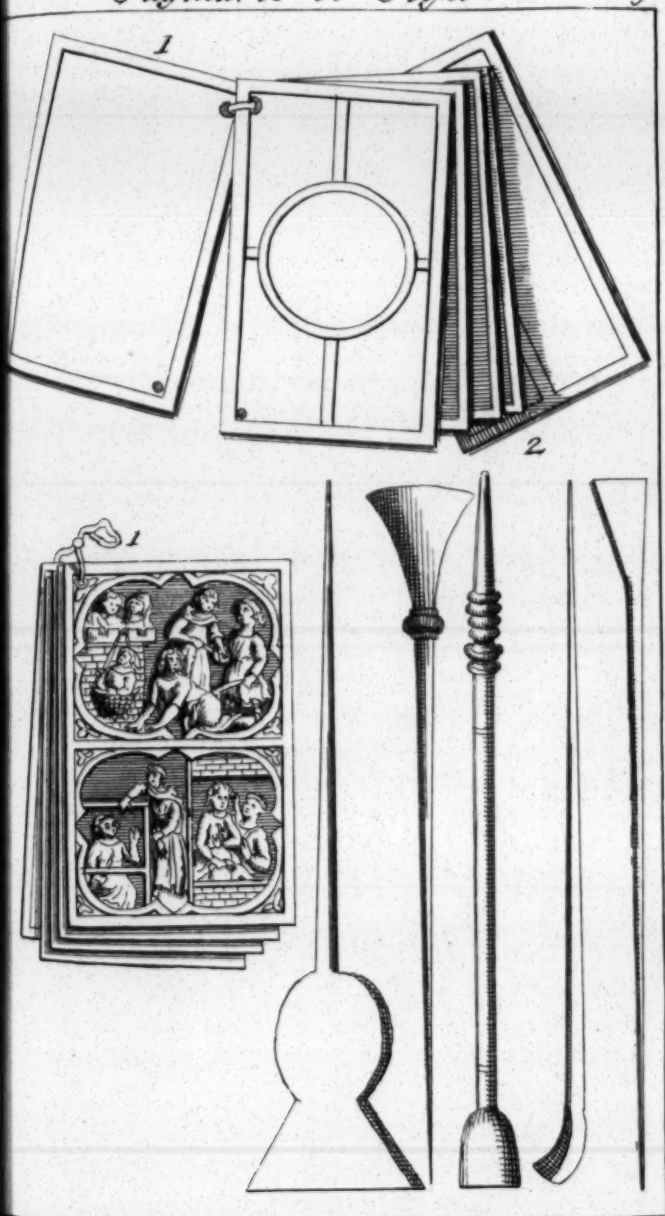
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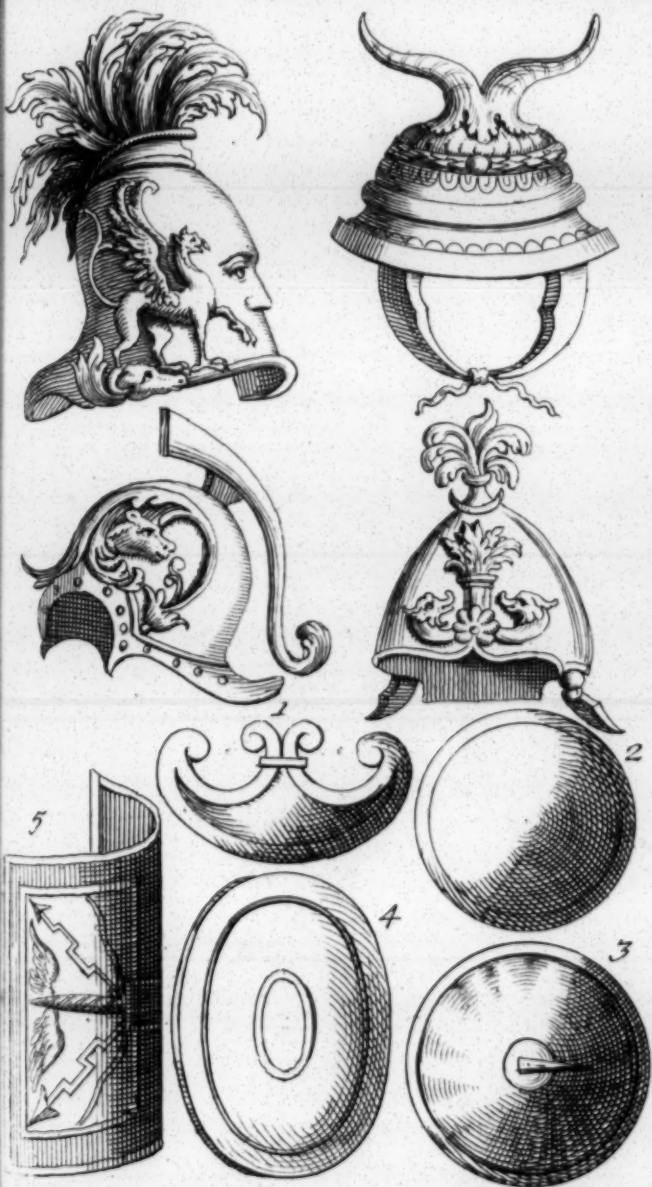


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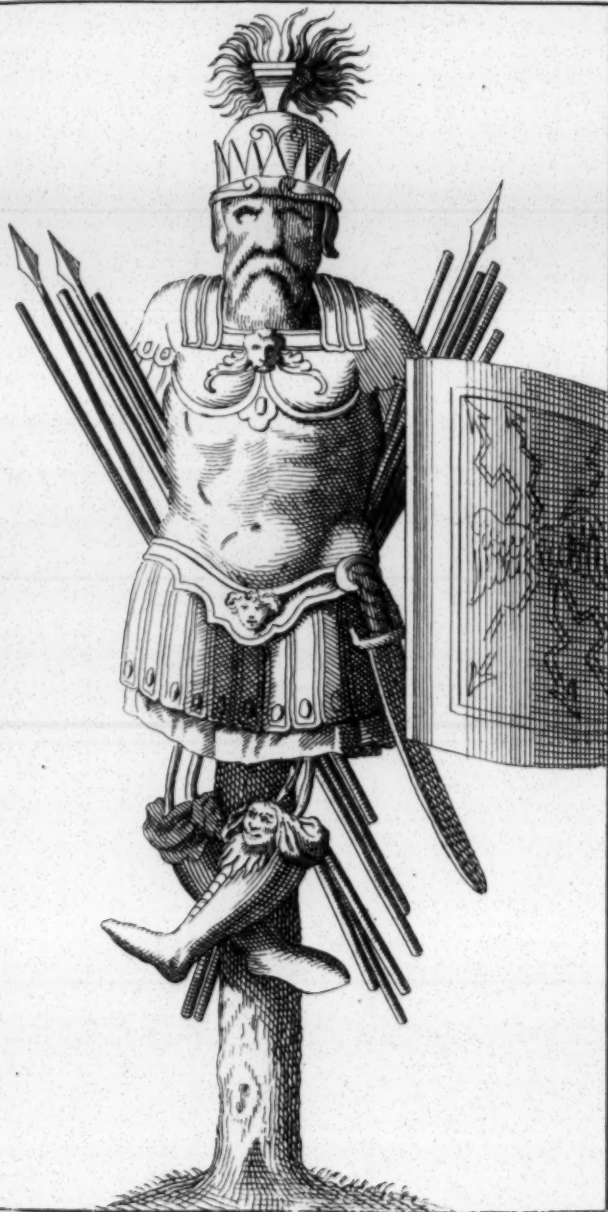






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